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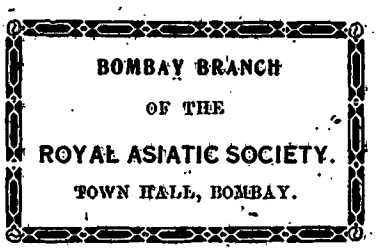

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THE

TAITTARI'YA, AITARE'YA, S'VE'TA'S'VATARA, KE'NA,

I'S'A' KATHA, PRAS'NA, MUNDAKA

AND

MA'NDUKYA UPANISHADS.

TRANSLATED FROM THE ORIGINAL SANSCRIT.

By Dr. E. Röer.

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PREFACE.

To relieve the reader for a time from the weariness which the allegories of the Brihad A'raṇyaka Upanishad, and the abstruseness of S'ankara's commentary are apt to produce, I have undertaken the translation of the minor Upanishads, published in the 7th and 8th volumes of the Bibliotheca Indica.

At the revival of the study of Hindu philosophy, as shown by the publication of the Sútras of the six philosophical systems, and of a number of more modern philosophical works, a new translation of the principal Upanishads was urgently required to become an uniform basis for references, and on this account, I hope, that the present translation will not be unwelcome.

The introduction, added to each of the Upanishads, is especially intended to facilitate the understanding of the philosophical part of its contents, which is sometimes obscured by a mythological garb, or by expressions conveying, in their litoral sense, an idea totally different from what was intended.

I will defer treating on the spirit and object of the Upanishads in general, until the translation of all of them is completed.

—— Quid porro aut præclarum putet in rebus humanis, qui hæc deorum regna perspexerit, aut diuturnum, qui cognoverit quid sit aeternum? (*Scipio Afr. in Cicero's De re publica.—Lib. I, cap.* 17.)

INTRODUCTION.

THE Taittariya Upanishad forms a part of the Taittariya A'ranyaka, that is, of the A'ranyaka of the black Yajur Véda, chapters 7 to 9, and is also found in the collection of the Atharva Upanishads. In the former it bears no separate title; in the latter it is enumerated as two distinct Upanishads, the "A'nanda Vallí" (the lotus of bliss), containing the first two chapters, and the "Bhrigu Vallí" (the lotus of Bhrigu), containing the third chapter. S'ankara names the first chapter S'ikshá Vallí (the lotus of the doctrine), and the second Brahmánanda Vallí (the lotus of the joy in Bramha), but has no title for the last. It is one of the Upanishads, rendered by Anquetil from the Persian, and parts of it have been translated by Colebrooke,—the third chapter or Bhrigu Vallí, and the prayer at the commencement of the first chapter (M. E. Vol. i. pp. 76-78),—and by Weber, the whole of the second and third chapters (in his "Indische Studien," Vol. ii. pp. 207—236.)

The Taittariya Upanishad consists of two parts, viz. of what is properly called an Upanishad, the doctrine of Bramha, or of the absolutely infinite Spirit, and of an introduction to it. This is formed by the first chapter or S'ikshá Vallí, which, in accordance with the systematical exposition of the Védánta, describes the course of instruction, and of the moral and mental training, preparatory to the initiating of the student in the science of Bramha. These previous conditions are the study of the S'ikshá properly so called, that is, of the doctrine of the pronunciation, quantity, &c. of Védaic words,—the meditation on certain words which symbolically express the truths of the doctrine and prepare the mind for its comprehension,—the meditation on the term "Om," the most sacred of all symbols, embracing as it does the real sense of all the Védas,—the meditation on Bramha in his relation to the individual soul, to the material creation,

and to the different deities,—and the necessity of ceremonial work, of the daily reading of the Védas and of a virtuous life in accordance with the precepts of the S'ástras. In short, it is the study of the Védas, the practice of sacred rites, and the leading of a holy life, which prepare for the reception of the highest knowledge.

The second chapter, or the Bramhánanda Vallí, contains the doctrine of the Taittariya Upanishad itself. To understand, however, fully, what is the view of it, in what points it resembles the Védánta as a system, and in what points it differs from it, it is necessary to know the doctrine of the Védánta with reference to the order of creation. Of this we shall, therefore, now give a compendious sketch, which we take from the Védánta Sára.

The cause of the world, according to the Védánta, the source of all reality, and strictly speaking, all reality itself, is Bramha, the supreme soul or spirit. He is to be thought without any qualities taken from our conception of the world; he is merely spirit, or as it is expressed by the Védánta, he is mere existence, knowledge (without difference of subject, object and their mutual relation) and bliss. Every thing else is non-existence and non-knowledge. The world in its most abstract notion is therefore to be conceived as ignorance, which does not exist absolutely, but must be comprehended by the cause, on which it depends,—God. It consists of the three qualities of goodness (Sattwa), passion or foulness, or activity, (Rajas), and darkness (Tamas), which denote the three degrees of its existence, or of its power of manifestation. Ignorance is two-fold, viz. as totality, when all ignorance is one, and as speciality, or ignorance in individual beings. God in his relation to the totality of ignorance is omniscient, omnipotent, &c., that is, he has all the attributes of the creator and ruler of the world, and is called in this respect I's'wara (the ruler). God in his relation to special ignorance is the individual soul, the defective intelligence, Prajna. The ignorance in its totality, is the causal body of God, that is to say, the cause of all created beings. Ignorance in its speciality is the individual bodies. The causal body is also called the sheath of happiness, as it contains all happiness, and as it envelops all. From this ignorance are first created the elementary bodies, viz. ether, air, fire, water and earth, each of which is composed of the three qualities, (of which ig

) and respectively endowed with the special qualities of sound, colour, savour and smell. These elements are called Tanmá- subtle elements, in contradistinction to the gross elements, h the visible bodies are composed. From the combined par- f goodness in the five subtle elements, are produced intel- udhi, the faculty of ascertainment), and mind, (manas, the of judging and doubting),—from the separate particles of the he five intellectual organs, the ear, the eye, the touch, the nose e tongue, viz. the ear from the separate particles of goodness r, the eye from the separate particles of goodness in fire, &c.,— the five organs of action, the voice, the hands, the feet, the f excretion and the organ of generation from the separate s of passion,—and lastly, the five vital airs, respiration, nce, circulation, pulsation and assimilation, from the combined s of passion. Intellect, together with the intellectual organs, the intellectual sheath or case of the soul; mind, with the of action, the mental sheath; and the vital airs, together with ans of action, form the vital sheath. The three sheaths, when , are the subtle body of the soul, or the body which remains transmigration. Here again the subtle body is either a totality, ividuality. The soul, or God, as pervading the totality, is call- Sútrátma (the soul which pervades all as the same string through all the pearls of a wreath), or Hiranyagarbha, as per- an individuality, Taijana (the Resplendent). Both, however, reality one. These three sheaths consist of the continuance king thoughts in dream, and in dream the Sútrátma as well as a perceive the subtle objects.

m the subtle elements further proceed the gross elements her, air, fire, water and earth, by a peculiar combination of * and from the gross elements the different worlds, as the n, the earth, &c., and the different bodies, as men, ani- &c.

e soul, as abiding in the totality of the gross bodies, is called wanara, Virát, &c., as abiding in any individual body, Vis'wa (the

* Viz. in the proportion of four-eighth of the element, after which it bears the name, with an eighth of each of the other four.

pervader). The gross body is called the nutrimentitious sheath (Annamaya Kosha), and as it is the place where the gross objects are enjoyed, it is called awake. In the waking state Vaiswanara and Vis'wa enjoy the material sounds, colours, &c., through the five organs of intellect.

The totality of these worlds, viz. of the gross, the subtle and the causal bodies, forms one great world, and the soul, from the pervader to the ruler, is also only one soul.

How far the account of the Taittariya Upanishad corresponds to the above view, we shall see presently, after having given a survey of its contents. The second Vallí commences with the following memorial verse of the Rig-Véda which, according to S'ankara, contains the sum total of the whole Upanishad: "Whoever knows Bramha who is existence, knowledge and infinity, as dwelling within the cavity (of the heart) in the infinite ether, enjoys all desires at once, together with the omniscient Bramha."

From this infinite soul sprang forth the ether, from the ether the air, from the air the fire, from the fire the water, from the water the earth, from the earth the annual herbs, from herbs food, from food seed, and from seed man. All creatures are produced from food, and pass again into food. To recognise this universal food as Bramha, is the first step of knowledge; the second is, to recognise him as vital air, the inner soul (átma) of the former, which pervades and supports it, the third to think Bramha as mind, which is a soul more internal than the former, the fourth to think him as knowledge, and the fifth as bliss, when all difference of the individual from the universal soul ceases.

Here arise the following questions: Does an ignorant person after his death obtain the supreme Bramha? and if not, does a person who knows god, obtain him also?

When Bramha had created all, he entered it. He is to be considered as the creation and the creator; the varieties of all that is perceived, did before the creation not exist (explicitly), they were one and the same (implicitly), and the creation must therefore be considered as a creation of Bramha himself. Bramha, the unchangeable, eternal being, is in fact constantly the foundation of the world; without him there would be no existence, no continuance of all

ying creatures would be annihilated at once. The knowledge of him as identical with the soul makes therefore free from fear, because thereby the notion of every difference of the soul from other beings is removed, and fear arises only from such a difference. A person on the contrary who does not know him, is subject to fear, because for him always difference exists.

The happiness then which ensues from various degrees of knowledge and existence, is various. Proportionate to their knowledge is the happiness of men, of man-Gandharvas, of divine Gandharvas, of the forefathers, of men born in the heaven of the gods, of gods by their nature, of Indra, of Brihaspati, of Prajápati, and of the one supreme Bramha. A person who has a knowledge of him, obtains him. Then all fear disappears for him, as well from external things as from his own conscience.

The third Vallí gives a narrative in confirmation of the doctrine, taught in the preceding chapter, from which it is evident that the science of Bramha is not acquired at once, but that there are different stages, by which a person approaches to a clearer and clearer idea of God, and that the means of arriving at them is the practice of tapás, which denotes either austerity, or an elevation of knowledge. The third does not teach any thing new, but is only a repetition of what was known before in another form.

We find in the Taittariya Upanishad the tenets, peculiar to the Védánta, already in a far advanced state of development; it contains as in a germ the principal elements of this system. The notion of Bramha, as the supreme spirit and as wholly distinct from the material world, is clearly defined. He is shown as the source of all reality, and in his relation to the world as its creator and preserver. We find here the doctrine of the five elements as the first creation of God, from which gradually all perceptible things are produced, and also the doctrine of the five sheaths, one the foundation of the other, by which the soul is enveloped. There are, however, differences. No distinction is made between subtle and gross elements, nor is it clear, how intellect, mind, the organs of intellect and of action, and the vital airs have been produced from them. We likewise do not understand, what relation the five sheaths bear to the five elements and to the soul; for if we consider the succession of the productions,

given by the Taittariya Upanishad, it appears, that they are not modifications of some of the elements or of all of them, but only of the earth; again it is nowhere stated, that the sheaths have been created independently of the other productions, and it appears, therefore, to be a legitimate conclusion that they are in some way a modification of the elements.

Dr. Weber, in our opinion, goes too far in asserting (Ind. Studien, Vol. ii. p. 210) that the first part of the Taittariya Upanishad is in no connexion with the other parts, that the composition of the whole Upanishad is merely formal, that many of its notions are fanciful, and that it exhibits little of the true spirit of speculation.

It is true, that the first part is not necessary for the comprehension of the doctrine, yet, according to the view of all the Upanishads and of the Védánta, a preparatory course of study is required, and this it is which is inculcated in the first part, and more systematically than in other Upanishads, for instance, the Brihadáraṇyaka, where the exposition of the science of Bramha is frequently interrupted by enquiries belonging to a previous investigation. It is true also, that the exposition is formal, as the sentences are composed after a fanciful form; but their regularity is not greater than of some of the finest Upanishads which are written in metre.

There are indeed a number of fanciful notions, especially with regard to the different gods, of whom a formidable system has been given. Still, all the gods introduced (with perhaps the exception of Prajápati who is a production of speculation,) are the popular gods of the Védas, and that they are brought into a system, is the natural consequence of speculation. All philosophy commences from ideas which existed previous to it, may they be religious ideas, or ideas referring to the mind, or to external nature. Philosophy consists in nothing else but in thinking of them, and it arises from the sole reason, that those ideas are found inconsistent, that they are contradictory in themselves. External things for instance, as they appear, are considered as existent, and in thinking them we find that they consist of qualities which are only relations to other things and to ourselves, and can therefore not express what really exists; or something is represented as God, that is, as omniscient, almighty, and

so on, and we afterwards find, that the same has been endowed with material, or finite attributes which do not agree with the other part of the notion. It is therefore on account of their own hollowness that we are compelled to abandon those notions and search for such as are perfectly consistent with themselves and with those to which they bear a necessary relation.

With reference to religious ideas, two alternatives are possible for philosophy, either to repudiate them altogether as false or inadequate, or to adopt them as a basis for its speculation. The latter is the way of accommodation, but even if this is followed, it must be remembered, that the results of its enquiry will be widely different from the basis from which it commenced. Thus it is with the Upanishads; they indeed acknowledge the gods of the Védas in name, but not in reality; for their whole nature is altered, since from the state of divinity they are degraded to beings of an inferior order, having lost the attributes of infinity and absoluteness.

In this respect the notions of the Taittariya Upanishad are not more fanciful than those of the other Upanishads. They arise from the system of accommodation, which pervades the Upanishads and in fact the whole philosophy of the Hindus. To it the greatest number of its defects must be ascribed. To mark the two principal ones, resulting from it, it deceives the common people by the appearance of an union of opinion with the highest flight of human intellect which does not really exist, and puts on the other hand a limit to speculation, and therefore to progress, by giving it an aim which is not its own, and which at the same time it is not to pass.

The Taittariya Upanishad, however, does not add to the received system; its ideas are those of the other Upanishads, only more systematically arranged than it is the case with the majority of them, and although it does not display the same vigour of thought as some other Upanishads do, yet, in our opinion, it belongs to the first series, preceding the Védánta philosophy, which appears to be confirmed by the high opinion in which this Upanishad is held by Hindu philosophers.

TAITTARIYA UPANISHAD.

Sík'shá Valli'.

FIRST ANUVA'KA.

(May Mittra grant us welfare,—Varuṇa grant us welfare,—Aryamas grant us welfare,—Indra (and) Brihaspati grant us welfare,—the far-stepping Vishṇu grant us welfare.)—Salutation to Bramha,—Salutation to thee, O Váju.*—Thou art even visibly Bramha†.—I will call thee even the visible Bramhá,—I will call (thee) just,—I will call (thee) true.—May he (Bramha) preserve me,—preserve the speaker,—preserve me,—preserve the speaker.

Peace, peace, peace!—‡

SECOND ANUVA'KA.

We will explain the S'ikshá.—The letter,—the accent,—the quantity,—the effort,—the middle pronunciation and the continuation, are declared as the contents of the chapter of the S'ikshá.

THIRD ANUVA'KA.

1. May we both (the teacher and disciple) be glorious,—may we both have the light of the Véda. Next then, we will explain the Upanishad (the meditation on) of the Sanhitá,§—in five topics,—viz.

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* According to S'ankara Mittra is the deity, presiding over the function of respiration (Práṇa) and over the day, Varuṇa over the function of flatulence (Apàna) and over the night, Aryamas over the eye and the sun, Indra over strength, Brihaspati over speech and intellect, Vishṇu over the feet.

† This is said merely for the sake of praise.

‡ Peace is said three times to remove the obstacles to knowledge, which may arise with reference to the soul, to the material sphere, and to the superintendence of deities.

§ Sanhitá means a union either of letters to a word, or of words to a sentence, or of sentences to a more comprehensive composition, as expressive

as referring to the worlds, to splendours, to knowledge, to offspring, and to the soul.—They are called great Sanhitas.—Next, the topic, referring to the worlds.—The earth is the first syllable, (viz. San, of the word San-hi-tá) the heavens the last syllable (tá), the ether the union (hi).

2. The wind (Váju) the instrument of union,—this is the topic referring to the worlds.—Next, the topic referring to splendours,—Agni (fire) is the first syllable,—A'ditya (the sun) the last syllable,—the waters are the union,—the lightning is the instrument of union,—this is the topic, referring to splendours.—Next, the topic referring to knowledge,—the teacher is the first syllable,—

3. The disciple the last syllable,—knowledge the union,—the Véda the instrument of union,—this is the topic referring to knowledge.—Next, the topic referring to offspring;—the mother is the first syllable,—the father the last syllable,—the offspring the union,—the organ of generation the instrument of union,—this is the topic referring to offspring.

4. Next, the topic referring to the soul,—the lower jaw is the first syllable,—the upper jaw is the last syllable,—speech is the union,—the tongue the instrument of union,—this is the topic referring to the soul.—These are the great Sanhitas.—Whosoever knows the explanation of those great Sanhitas,—is united with offspring, cattle, the light of the Véda, eatable food, and with heaven.

FOURTH ANUVA'KA.*

1. May that Indra (here the supreme god in the form of Om, the holiest word of the Védas), who has been manifested as the first

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of the mutual connexion of any ideas, to which such a Sanhitá may be referred. It means therefore *also* a collection of hymns, as the Rig-Véda &c., and is here especially meant as a collection of hymns according to each separate school. Such a Sanhitá is for instance the sentence: I'-sé-twa (I divide thee,) where the syllable I' may represent the earth, twá the heaven, sé the connexion of both, and the union of all these elements to one word the air. Mahasanhitá is, where there is a Sanhitá, and where the things in unity are of such comprehensiveness as the earth, &c.

* This Anuváka contains the muttering of the Mantras and the oblations, necessary for a person who wishes to acquire understanding and prosperity.

of the Védas, comprising the nature of all,—being more immortal than the immortal Védas,—strengthen me with understanding.—O God, may I be the vessel of immortality (of the knowledge of Bramha, the cause of immortality).—May my body be able,—my tongue exceedingly sweet.—May I hear much with my ears.—Thou (viz. Om) art Bramha's sheath, enveloped by (common) understanding.—Preserve what (of the knowledge of Bramha) I have heard.—*The prosperity* (Srí) which swiftly brings me clothes, increases my cows,—

2. And prepares for me always food and drink,—this prosperity, —rich in wool-clad flocks and other cattle, bring to me. Swáhá !* —May the Bramha-students come to me, Swáhá !

3. Let me be glorious among men, Swáhá !—Let me be better than the wealthy, Swáhá !—O venerable, let me enter thee (viz. the word Om, the sheath of Bramha), Swáhá.—O venerable, do thou enter me, Swáhá—In thee, spreading in thousand branches,—O venerable, I shall be purified, Swáhá !—As the waters go downwards,— as the months go to the consumer of days (the year),—so let the Bramha-students, O Creator, approach me from everywhere, Swáhá ! —(Thus) art thou a refuge,—do thou illuminate me, do thou make my like thy own nature.—

FIFTH ANUVA'KA.†

1. Bhúr, Bhuvar and Suvar, these verily are the three mystical names.—The son of Maháchamasa,—revealed as the fourth among them,—Maha (the great one),—this is Bramha,—it is the soul,— the other deities are its members.—" Bhúr," verily is this world, " Bhuvar," the atmosphere,—" Suvar," that world.

2. Maha A'ditya (the sun),—for by A'ditya increase all worlds.— Bhúr is verily Agni (the fire),—Bhuvar the wind,—Suvar A'ditya, —Maha the moon; for by the moon increase all splendours. Bhúr

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* Swáhá is the exclamation, made before the offering.

† The meditation with regard to the Sanhitá, has been explained; the Mantras also, required to obtain understanding and prosperity, have been mentioned; now the intermediate meditation on Bramha, represented by the three mystical names, will be set forth.—*S'.*

is the Mantras of the Rig,—Bhuvar the Mantras of the Sáma,—Suvar the Mantras of the Yajur,—

3. Maha Bramha; for by Bramha all the Védas increase. Bhúr verily is the life, by which breath is taken,—Bhuvar the life which descends,—Suvar the life which equalises,—Maha food;—for by food all functions of life are increased.—These four are verily fourfold;—there are four times four mystical names. Whosoever knows them, knows Bramha;—all the gods (as his parts) convey power to him.—

SIXTH ANUVA'KA.*

1. In the ether, abiding within the heart,—is placed the Purusha (soul) whose nature is knowledge,—who is immortal, radiant like gold.—(The artery, Sushumna by name (the coronal artery) which springs forth from the upper part of the heart, and proceeds) between the two arteries of the palate,—and (within the piece of flesh), which like a breast is hanging down,—then, after having made its way through the head and skull,—(terminates) where the root of the hair is distributed,—this (artery) is the birth-place (the road) of Indra (of Bramha).—By (the mystical name of) Bhúr (the sage) gets the same with fire (with the superintending deity of fire),—

2. By (the mystical name of) Bhuvar with the wind,—by (the mystical name of) Suvar with A'ditya (sun),—by (the mystical name of) Maha with Bramha;—he obtains his kingdom,—he obtains the ruler of the mind,†—he becomes the ruler of speech, the ruler of the eye,—the ruler of the ear,—the ruler of knowledge;—He then becomes this, viz. Bramha, whose body is the ether,—who is the real soul, who sports in life, whose mind is joy—whose peace is abundant, who is immortal.—In this manner, O Práchínayogya, (the name of a disciple) worship (the Bramha, as mentioned).—

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* In the preceding Anuváka the deities have been specified as the parts of Bramha, represented by the mystical names; the present describes the ether of the heart, &c., as the place of the perception and meditation of Bramha, and the manner, in which the state of the universal soul may be obtained.—*S'.*

† Bramha, who is the ruler of all the senses, since he is the nature of all.

SEVENTH ANUVA'KA.*

The earth, the atmosphere, the heaven, the quarters, the intermediate quarters,—(the five-fold world),—fire, wind, the sun, the moon, the stars (the five-fold presiding deities),—the waters, the annual herbs, the regents of the forest (the trees), the ether, the soul,—all this is the material sphere.—Next the sphere referring to the soul.—The vital air, which goes forwards, the vital air, which goes downwards, the vital air which goes from the centre, the vital air which goes upwards, the vital air which goes everywhere,—the eye, the ear, the mind, speech, touch,—the skin, the flesh, the muscles, the bones, the marrow,—having thus ascertained, the Rishi† said,—five-fold indeed is this all,‡—by the five-fold (sphere referring to the soul) a person makes complete the five-fold (external world).—

EIGHTH ANUVA'KA.

Om, is Bramha.—Om, this all,—Om is verily assent,—(having been addressed by the other priests by,) Om, do command, they command.

Om, the hymns of the Sáma sing,—Om, Som, the hymns of praise proclaim.—By Om, the Adwaryu gives his reply.—By Om, the Bramha commands.—By Om, he gives his orders for the burnt offering.—Om, says the Brámhaṇa, when he commences to read (the Véda) :—May I obtain Bramha (the Védá or the supreme soul), —*and* he obtains Bramha.

NINTH ANUVA'KA.

Justice, the reading and teaching are to be practised.—Truth, the reading and the teaching are to be practised.—Penance, the reading and the teaching are to be practised.—Subduing (Dama, the subduing of the external senses), the reading and the teaching are to be practised.—The (sacred) fires, the reading and the teaching are to

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* This Anuváka describes the meditation on Bramha, represented by the five-fold world, the five presiding deities, and the five-fold sphere, referring to the soul.—S.

† Either the Véda, or a Rishi, who knew it perfectly.

‡ Vid. Brihad. A'. 3d Brámha. 17th. B. I. Vol. ii. Part iii. p. 134, from which it is evident, that the Taittariya Upanishad belongs to a later time than the Brihad. A'. U.

be attended to.—The burnt offering, the reading and the teaching are to be attended to.—The guests, the reading and the teaching are to be attended to.—The duties of man, the reading and the teaching are to be attended to.—Sons, the reading and the teaching are to be attended to.—Begetting, the reading and the teaching are to be attended to.—The offspring, the reading and the teaching are to be attended to.—The word as to "justice," &c. has declared Satyavachas, (or the truthful) from the family of Rathítara.—The word as to "penance" has declared Taponitya (or the ever-penitent) from the family of Purusishti.—The word as to the reading and teaching has declared Náka from the family of Mudgalya;—for they (reading and teaching) are austerity, for they are austerity.—

TENTH ANUVA'KA.*

I am the spirit (mover) of the tree, (viz. of the tree of the world which is to be cut down).—(My) fame (rises) like the top of the mountain.—I am purified in my root, as immortality is glorious in the nourisher, (viz. the sun).—I am brilliant wealth.—I am intelligent;—I am immortal and without decay (or I am sprinkled with immortality).—This is the word of knowledge of Tris'anku.

ELEVENTH ANUVA'KA.†

1. Having taught the Véda, the teacher (thus) instructs the disciple:—Speak the truth.—Walk according to thy duties.—Let there be no neglect of the (daily) reading (according to the school).—Having brought the welcome wealth for the teacher, do not cut off the thread of the offspring.—Let there be no neglect of truth.—Let there be no neglect of duty.—Let there be no neglect of protection (prudence).—Let there be no neglect of prosperity (of such actions as increase thy wealth).—Let there be no neglect of the reading and of the teaching.—

2. Let there be no neglect of the duties towards the gods and the forefathers.—Let the mother be a god (to thee).—Let the

* Contains the Mantra to be recited before the daily reading of the Véda for the object of obtaining knowledge.—*S'.*

† Shows the duties which, in accordance with the injunctions of the Véda and the Smriti, must be performed, before the knowledge of Bramha can be imparted.—*S'.*

father be a god (to thee).—Let the teacher be a god (to thee).—Let the guest be a god (to thee).—All the works which are unblameable, —ought to be performed,—not any other.—All the praiseworthy doings of us (the teachers),—ought to be worshipped (followed) by thee,—not any other.—

3. The Brámhaṇas who are better than we, it ought to be thy effort to provide with a seat.—(What is to be given) is to be given with faith,—is not to be given with want of faith,—is to be given with prudence,—is to be given with shame,—is to be given with fear,—is to be given with affection.—If thou hast any doubt with regard to work, or with regard to conduct,—

4. Then, as there (in thy neighbourhood) all the Brámbaṇas, who are of sober judgment,—who are meek and desirous of performing their duties,—may they act by themselves or be appointed (by another)—as such Brámhaṇas act therein,—so also act thou therein.—Then among those,—who are blamed,—as there all the Brámhaṇas, who are of sober judgment, who are meek and desirous of performing their duties,—may they act by themselves, or be appointed by another,—as such Brámhaṇas act among them,—so also act thou among them.—This is the rule,—this is the advice,—this is the meaning (Upanishad) of the Védas,—this is the instruction.—This should be followed out in such a manner,—this verily should be followed out in such a manner.

TWELFTH ANUVA'KA.

May Mittra grant us welfare,—Varuṇa grant us welfare,—Aryaṃas grant us welfare,—Indra (and) Brihaspati grant us welfare,—the far-stepping Vishṇu grant us welfare.—Salutation to Bramha,—Salutation to thee, O Váju.—Thou art even visibly Bramha,—I will call (thee) just,—I will call (thee) true.—May he (Bramha) preserve me, —preserve the speaker,—preserve me,—preserve the speaker.—Om! peace, peace, peace!

Bramha'nanda Valli'.*

Do protect us both (the teacher and the disciple) at the same time;—at the same time support (give food) us both;—may both of us at the same time apply (our) strength (for the acquirement of knowledge);—may our reading be illustrious;—may there be no hatred (amongst us).—Peace, peace, peace.

FIRST ANUVA'KA.

1. The knower of Bramha obtains the supreme† (Bramha).—With reference to this (knowledge of Bramha) the following (Rig) is remembered:—"Whoever knows Bramha, who is existence, knowledge, (and) infinity,—as dwelling within the cavity (of the heart, which is intellect) in the infinite ether,—enjoys all desires at one and the same time together with the omniscient Bramha."—Here follows this memorial verse:—From that soul (Bramha) verily sprang forth the ether,—from the ether the air,—from the air fire,—from fire the waters,—from the waters the earth,—from the earth the annual herbs,—from the annual herbs food,—from food seed,—from seed man;—for man is verily the essence of food.—Here (with

* The contents and arrangement of the second Vallí are briefly and precisely stated by Weber, as follows:—The eighth chapter is to be divided into four sections, of which the first (anuv. 1—5) treats the degrees of succession in the development of nature, the second (anuv. 6 and 7) the origin of the creation generally, and the third (anuv. 8), especially the ánanda, that is to say, the happiness of him who knows the identity of the individual with the universal soul, which has given the whole book the title of A'nanda Vallí. The fourth, lastly, (anuv. 8 and 9) specifies the reward of him who knows all the preceding truths.

† Param, S'ankara explains niratisáyam, beyond which there is no more, which is absolute; and this is Bramha, which is also clear by a passage of the Káṭhaka, where it is said, "Whoever knows Bramha, becomes even Bramha."

reference to the meaning, viz. that man is the essence of food) follows this memorial verse:—"This (head here which I point out) even is his* head,—this is the right arm,—this the left arm,—this his body,—this his tail (the part of the body stretching from the navel downwards) his foundation."—

SECOND ANUVA'KA.

1. Here follows this memorial verse:—

All the creatures which dwell on earth—spring verily forth from food.—Again they live even by food,—again, at last (at the time of death) they return to the same,—for food is the oldest of all beings;—hence it is called the healing herb (Aushá-dha, because it subdues the heat, Aushá of the body) of all (creatures).

All those who worship food as Bramha,—obtain all food whatever;—for food is the oldest of all creatures:—therefore it is called the healing herb of all.—From food spring forth all beings;—when born they grow by food.—It is eaten (adyaté, by all creatures) and it eats (atti) the creatures;—therefore it is called food (annam). Different from that (soul) which is like the essence of food,—is an (other) inner soul, which consists of vital air (Práṇa).—The former (the soul, consisting of the essence of food) is filled by this.—This (Práṇa) even resembles the shape of man,—according to the shape of man borne by the former (the individual, consisting of the essence of food),—(is made also) this shape of man.—His head is even the vital air which goes forwards (respiration),—his right arm the vital air which equalises,—his left arm the vital air which goes downwards;—the ether† the body,—the earth‡ the tail, the foundation.

THIRD ANUVA'KA.

After breath breathe the gods,—men and animals;—for breath is the life of all the creatures.—Therefore it is called the life

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* "His," the head of the soul, which is the essence of food.

† The ether means the equalising air (Samána), and it is called the soul, because it has a greater part of the vital functions and because it is in the midst of the body.

‡ The earth, here the vital air which goes upwards and it is called earth because it is the support of the vital airs.

of all.—All those who worship breath as Bramha,—attain the last limit of life (viz. 100 years),—for breath is the life of creatures; therefore it is called the life of all. This (life) even is the embodied soul—of the former (nutritious sheath).—Different from that (soul) which consists of vital air,—is an (other) inner soul, which consists of mind.—By this the former is filled.—It resembles the shape of man,—according to the shape of man, borne by the former.—His head is even the Yajur,—the Rig his right arm,—the Sáma his left arm,—the instruction (viz. the Brámhaṇa, in which instruction is given) is the body,—and the Atharvans and Angiras* his tail, his foundation.

FOURTH ANUVA'KA.

Here follows this memorial verse:—A person who knows the bliss of Bramha,—from which words together with the mind return,—without comprehending it, is never afraid.—This mind even is the embodied soul of the former.—Different from that (soul) which consists of mind,—is an (other) inner soul which consists of knowledge. —By this the former is filled.—It resembles the shape of man,—according to the shape of man, borne by the former.—His head is even faith,—justice his right side,—truth his left side,—concentration (Yoga) his body,—the great one (intellect) his tail, his foundation.—

FIFTH ANUVA'KA.

Here follows this memorial verse:—Knowledge arranges sacrifice, —and it arranges also works,—All the gods worship as the eldest the Bramha, which is knowledge.—A person who knows knowledge as Bramha,—and does not swerve from it,—enjoys all desires,—after he has abandoned all the sins, innate to the body (or, after he has abandoned all sins in his body, that is to say, during his life).—This even is the embodied soul of the former (mind).—Different from that (soul) which is knowledge,—is an (other) inner soul which consists of bliss.—By this the former is filled.—It resembles the shape of man,—according to the shape of man, borne by the former. —His head is what is pleasant,—joy his right arm,—rejoicing his left arm,—bliss his body,—Bramha his tail, his foundation.

* This is, according to Dr. Weber, the oldest name for the Atharva-Véda. I. S. Vol. I. p. 291.

SIXTH ANUVA'KA.

Here follows this memorial verse :—

If a person knows,—Bramha as not existing—he becomes, as it were, himself non-existing;—if a person knows Bramha as existing, —then (the knowers of Bramha) know, that he (himself) exists.— This (infinite Bramha) is the embodied soul of the former.—(Because this is so) therefore there are here the following questions* (of the disciple with reference to what has been said by the teacher) :— Does the ignorant, when departing from this life,—go to that world (of the supreme Bramha) (or does he not go there)?—Does the wise (knower of Bramha), when departing from this life, obtain that world, (or does he not obtain it) ?—

He (the supreme soul,) desired:—Let me become many, let me be born.—He performed austerity.—(Tapas means here, according to S'ankara, knowledge, and the sense would be: he reflected on the form of the world to be created).—Having performed austerity, —he created—all this whatsoever.†—Having created it,—he even entered it.—When he had entered it,—he was endowed with form and void of form,—defined and not defined,—a foundation, and without foundation,—endowed with knowledge and void of knowledge,—true and not true, (viz. only comparatively not true)—all this whatsoever was true (absolutely).—(Because all this—was in this manner true, Bramha) therefore it is called true.—

SEVENTH ANUVA'KA.

Here follows this memorial verse :—

This was before (the creation of the world) not (existing) (the contrary of all the manifested differences of name and form, which are thought to be the unchangeable Bramha).—Hence verily was pro-

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* In the text the plural is used, by which more than two questions are implied; yet only two questions are actually given. Weber, therefore, thinks, that part of the text has been lost. S'ankara asserts that, there are in form only two questions, but in reality four (as marked in the text,) each of the two questions containing an alternative, and tries thereby to vindicate the use of the plural.

† Vid. B. A'. B. I. Vol. II. p. 52, where the following passage is precisely the same :—idam sarvam asrijata yad idam kincha.

duced that which exists (what is thought to exist, all the differences of name and form).—This (unchangeable Bramha) created himself; therefore, it is called self-created* (or holy).—Because it is holy (Sukrita),—(therefore) it is verily (like) taste;—for any one obtaining taste, becomes delighted.—If that bliss (like Bramha) were not present in the ether (of the heart),—who then could live, who could breathe?—for it is he (the supreme spirit) that fills with bliss.—When he (the sage) gains his fearless stand in him, who is invisible, (unchangeable) incorporal (anátmya), undefinable and unsupportable,—then indeed does he obtain liberty from all fear.—When the other (the ignorant) makes even a small hole in him (considers him by any kind of difference),—then fear is produced for him.—This (Bramha) is ever a fear for him who (thus) knows, and who does not believe (in the true nature of Bramha).—

EIGHTH ANUVA'KA.

Here follows this memorial verse:—

Through fear of him blows the wind—through fear rises the sun,—through fear of him speed Agni and Indra,—and death as the fifth:†—Here follows this consideration of bliss (which is Bramha).—Let there be a youth of gentle mind, who has read the Védas,—who is well disciplined, is very firm and very strong,—let for him the whole world be full of wealth,—this (bliss which he enjoys) is one joy of man.—This joy of man, taken a hundredfold,—is one joy of men who have obtained the state of Gandharvas, and also of the Véda-student (a person versed in the Védas) who is free from desires.—This joy of men, who have obtained the state of Gandharvas, taken a hundredfold,—is one joy of divine Gandharvas,—and of the Véda-student who is free from desires.—This joy of divine Gandharvas, taken a hundredfold,—is one joy of the forefathers whose world continues long,—and of the Véda-student who is free from desires.—This joy of the forefathers, whose world continues long,—taken a hundredfold, is one joy of the gods, who are born in the heavens

* Vid. Aittar. U. 1st Adh. 2d Kh. 3. B. I. Vol. VII. p. 186, where another derivation of Sukrita is given.

† Vid. Káth. II. 3. B. I. Vol. VII. p. 146, where the same passage occurs, an alteration being made in only a few words.

of gods (by the power of their works in accordance with the Védas) and of the Véda-student who is free from desires.—This joy of the gods, who are born in the heaven of the gods, taken a hundredfold, is one joy of the gods of work,—who by (Védáic) work obtain divinity,—and of the Véda-student who is free from desires.—This joy of the gods of work, taken a hundredfold,—is one bliss of the gods,—and of the Véda-student who is free from desires.—This bliss of the gods, taken a hundredfold,—is one bliss of Indra,—and of the Véda-student who is free from desires.—This bliss of Indra, taken a hundredfold,—is one bliss of Brihaspati,—and of the Véda-student who is free from desires.—This bliss of Brihaspati, taken a hundredfold,—is one bliss of Prájápati,—and of the Véda-student who is free from desires.—This bliss of Prajápati, taken a hundredfold,—is one bliss of Bramha,—and of the Bramha-student who is free from desires.—He (the supreme Bramha) who is in the Purusha (the image in the eye),—and who is in the sun, (A'ditya),—is one and the same.—Whosoever thus knows,—after having abandoned (the desires of) this world,—approaches (fully understands) that soul, which consists of food,—approaches that soul, which consists of life,—approaches that soul, which consists of mind,—approaches that soul, which consists of knowledge,—approaches that soul, which consists of bliss.

NINTH ANUVA'KA.

Knowing the bliss of Bramha,—from which all words return,—together with the mind without having comprehended it,—a person is not afraid of any thing whatever.—Him verily does not afflict (the thought) :—Why have I omitted what is good ;—why have I committed sin.—A person who thus knows, considers them both as the soul ; for he who thus knows, considers them both as the soul.—This is the Upanishad (science of Bramha).—

Bhrigu Valli'.

FIRST ANUVA'KA.

Hari, Om! Do protect us both at the same time,—at the same time support us both,—may both of us at the same time apply (our) strength,—may our reading be illustrious,—may there be no hatred (amongst us).—Om! peace, peace, peace!—

SECOND ANUVA'KA.

Bhrigu, the son of Varuna, approached his father Varuna.—"Teach me, O venerable, what is Bramha."—To him he declared these:—Food, life, eye, ear, mind (and) speech.—(Again) he said to him: From whom (all) these beings are born,—by whom, when born, they live,—whom they approach, (whom) they enter,—him do thou desire to know;—he is Bramha.—He performed austerity.—Having performed austerity,—

THIRD ANUVA'KA.

He knew: food is Bramha; for from food even verily are born these beings,—by food, when born, they live;—food they approach, (food) they enter.—Having known this,—he again approached his father Varuna,—Saying: "Teach me, O venerable, what is Bramha." He said to him:—By austerity do desire to know Bramha;—austerity is Bramha.—He performed austerity.—Having performed austerity,—

THIRD ANUVA'KA.

He knew: Bramha is life;—for from life even are verily born these beings,—by life, when born, they live;—life they approach, (life) they enter.—Having known this, he again approached his father Varuna,—"Teach me, O venerable, what is Bramha."—He said

to him:—By austerity do desire to know Bramha;—austerity is Bramha.—He performed austerity.—Having performed austerity,—

FOURTH ANUVA'KA.

He knew: "Mind is Bramha;—for from mind even are verily born these beings,—by mind, when born, they live;—mind they approach, (mind) they enter.—Having known this, he again approached his father Varuna.—"Teach me, O venerable, what is Bramha." He said to him:—By austerity do desire to know Bramha;—austerity is Bramha.—He performed austerity.—Having performed austerity,—

FIFTH ANUVA'KA.

He knew: knowledge is Bramha; for from knowledge even are verily born these beings:—by knowledge, when born, they live;—knowledge they approach, (they) enter.—Having known this, he again approached his father Varuna.—"Teach me, O venerable, what is Bramha."—He said to him:—By austerity do desire to know Bramha,—austerity is Bramha.—He performed austerity.—Having performed austerity,—

SIXTH ANUVA'KA.

He knew: bliss is Bramha; for from bliss even are verily born these beings;—by bliss, when born, they live;—bliss they approach, (bliss) they enter.—This is the science of Bhrigu and Varuna, founded on the highest ether (the ether of the heart).—He who knows this, is founded (on the supreme Bramha);—he becomes rich in food, and a consumer of food,—he becomes great,—by offspring, cattle, and the splendour of (his knowledge of) Bramha;—he becomes great in renown.—

SEVENTH ANUVA'KA.

Let (the knower of Bramha) not revile food; (for) it is his observance (as the cause of his obtaining Bramha).—Life verily is food.—The body is the consumer of food;—the body is founded upon life; life is founded upon the body.—Food is founded upon food.—Whoever knows this food, as founded upon food, gets founded;—he becomes rich in food, and a consumer of food;—he

becomes great—by offspring, cattle, and the splendour of (his knowledge of) Bramha;—he becomes great in renown.

EIGHTH ANUVA'KA.

Do not abandon food;—(for) it is his observance.—The waters verily are food.—Light is the consumer of food;—light is founded upon the waters,—the waters are founded upon light. Whoever knows this food, as founded upon food, gets founded,—he becomes rich in food, and a consumer of food;—he becomes great,—by offspring, cattle, and the splendour of (the knowledge of) Bramha;—he becomes great in renown.—

NINTH ANUVA'KA.

Do multiply food,—this is (his) observance.—The earth verily is food;—the ether is the consumer of food;—the ether is founded on the earth;—the earth is founded on the ether;—this food is founded on food.—He, who knows, that this food is founded on food, is founded;—he becomes rich in food and a consumer of food;—he becomes great—by offspring, cattle and the splendour of (the knowledge of) Bramha;—he becomes great in renown.

TENTH ANUVA'KA.

1. Do not deny to any to abide.—This is (his) observance.—Therefore let a person acquire by any means abundance of food.—They (the householders) address him (the stranger who comes to their house) with the words: "The food is ready."—If this food is given with much honour (or from the first age),—food is given to him (the giver) with much honour (or from the first age of his next birth).—If this food is given with common honour (or from his middle age),—food is given to him with common honour (or from the middle age).—If this food is given with want of honour (or from the last age),—food is given to him with want of honour.—

2. He who thus knows (will obtain the reward which is mentioned.)—As preserver (of what is acquired) abides (Bramha) in speech:—as acquirer and preserver in the vital air that goes forwards and in the vital air that goes downwards,—as action in the hands,—as going in the feet,—as liberation in the anus.—These are

the meditations (devotional thoughts) among men.—Again the meditations with regard to the gods.—As satisfaction is (Bramha) in rain, as power in lightning,—

3. As renown in cattle,—as light in the stars,—as offspring, as cause of immortality and joy in the organs of generation,—as all in the ether.—A person who worships him under the thought: He is the foundation,—becomes founded.—A person who worships him under the thought: He is great,—becomes great.—A person who worships him under the thought: He is mind,—becomes mindful.

4. A person who worships him under the thought: He is subduing,—gets subdued his desires.—A person who worships him under the thought: He is Bramha,—becomes possessed of Bramha.—To a person who worships him under the thought: He is Bramha's place of destruction,*—perish the enemies who rival with him, perish also the unfriendly sons of his brother.—He, (the supreme Bramha) who is in the Purusha (the image in the eye),—and who is in the sun,—is one and the same.—

5. Whosoever thus knows,—after having abandoned (the desires of) this world,—approaches (fully understands) that soul, which consists of food,—approaches that soul which consists of life,—approaches that soul which consists of mind,—approaches that soul which consists of knowledge,—approaches that soul which consists of bliss,—(and) as an enjoyer of food and assumer of shapes after his will,—considering these worlds (by the idea of the soul), sings this song of universal unity (Sáma):—O wonder, O wonder, O wonder,—

6. I am food, I am food, I am food;—I am the consumer of food, I am the consumer of food, I am the consumer of food;—I am the maker of (their) unity, I am the maker of (their) unity,—I am the maker of their unity.—I am the first born of the true (world.)—Before the gods (I was) the midst of immortality.—Whoever gives me, preserves me even thus.—(If again another does not give me) I, food, consume him, the consumer of food.—I am brilliant like the sun.—Whoever thus knows (obtains the supreme Bramha).—This is the Upanishad.—

* This is according to S'ankara Váju, the air, or the ether, in which the five deities, viz. lightning, rain, the moon, the sun and fire perish.

Do protect us both at the same time,—at the same time support us both,—may both of us at the same time apply (our) strength;—may our reading be illustrious,—may there be no hatred (amongst us). Om! peace, peace, peace!

INTRODUCTION.

The Aitaréya Upanishad has been translated by Colebrooke (Misc. E. Vol. I. pp. 47-53). It is taken from the second Á'ranyaka of the Aitaréya Brámhaṇa of the Rig-Véda, where it constitutes the 4th to 6th chapters. As an Upanishad it is divided into three chapters, the first containing three sections, the second and the last one section each.

The first chapter describes the creation of the universe by God, or the almighty, omniscient, &c. supermundane being, viz. the creation of the worlds, of the soul of the mundane egg (Virát, Prajápati), of the gods as his parts, of man as the microcosm of the universe, and of food for the preservation of the world. The individual soul penetrates man, where it abides in three places or states, viz. the states of awaking, dream and sound sleep. Reflecting, however, on the universe and its relation to it, the individual soul finds no other reality but the supreme spirit, who is the same with itself (the individual soul).

The second chapter gives a description of the three births of man, and enjoins thereby the necessity of liberating one's self from all desires for the obtainment of true knowledge. The first birth is the condition of man in the shape of a seed, of a fœtus; the second birth his condition, when he is born; and the third his state, when departing from this world to be born again in a new body. The consequence of ignorance about the worldly state of the soul is, that it is proceeding from one birth to another, while a knowledge of the same liberates from transmigration, as is illustrated by the example of Vámadéva.

The third and last chapter explains the nature of true knowledge and of the soul. The soul is not the instruments of perception (as the eye, ear, &c.), it is not the mind; it is merely knowledge, and the several acts of knowledge are modifications, to be comprehended by

knowledge alone. The soul, as knowledge, is the foundation of the whole world; it is Bramhá the creator, it is the creation, the gods, the elements and all the beings that are produced from them.

This alone is true knowledge, that the individual and universal soul are the same, and thereby the liberation from the world and immortality in Bramha are obtained.

The Aitaréya Upanishad shows about the same degree of development in philosophical thinking as the Taittariya Upanishad, which it greatly resembles in the number and nature of its ideas, and in the exposition of them. Both start equally from the notion of the supreme being, beside whom there is nothing else; both describe the creation of the material world, from its commencement to the entrance of the soul, in very similar language; and both teach, that liberation proceeds from the knowledge of the supreme soul as distinct from the world. The Aitaréya Upanishad, however, is more compendious, and more distinct in its notions. The sketch of the material creation in the third chapter, S. 3, is almost the same as that given in the system of the Vedánta, from its commencement down to its division of the fourfold bodies, and in its enumeration of the modifications of knowledge it gives evidence of a close observation of the mind and of a not inconsiderable progress in abstract thinking.

THE

AITARE'YA UPANISHAD

OF THE RIG VE'DA.

FIRST CHAPTER.

First Section.

Salutation to the supreme soul! Hari, Om!

1. This (world) verily was before (the creation of the world) soul alone, and nothing else* whatsoever active (or non-active). He reflected: "Let me create the worlds."

2. He created these worlds, viz., the sphere of water, the sphere of the sunbeams, the sphere of death,† and the sphere of the waters. The sphere of water lies above the heavens; the heavens are its resting place;‡ the sphere of the sunbeams is the atmosphere; the earth the world of death; the worlds, which are beneath it, are the sphere of the waters.

3. He reflected: These worlds indeed (are created). Let me create the protectors of worlds. Taking out from the waters a being of human shape, he formed him. He heated him (by the heat of his meditation). When he was thus heated, the mouth burst out, as the egg (of a bird),—from the mouth speech,—from speech fire (Agni, the presiding deity of speech). The nostrils burst out,—from the nostrils breath,—from breath the wind (Váju, the presiding deity of breath). The eyes burst out,—from the eyes sight,—from the sight the sun (A'ditya, the presiding deity of the eye). The

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* Vid. B. A'., B. 1. Vol. I. p. 26—na iveha kinchanágra ásít l. c. p. 168, átma va idam éka evágra ásít.

† Ambha, according to A'nanda, Maha and the other worlds above the heavens, where at the commencement of the creation the waters were placed.

‡ The sphere of death, the place where the inhabitants die.

ears burst out,—from the ears hearing,—from hearing the quarters (the presiding deities of the ear). The skin burst out,—from the skin the hairs,—from the hairs the annual herbs and the regents of the forest (the trees, the presiding deities of the hairs of the body). The heart burst out,—from the heart the mind,—from the mind the moon (the presiding deity of the mind). The navel burst out,—from the navel the vital air which goes downwards,—from this death (the presiding deity of the descending vital air). The organ of generation burst out,—from the organ of generation seed, from seed the waters (the presiding deities of seed).

Second Section.

1. When created, those gods fell into this great ocean.* Him (the first male, the cause of the different places, organs, and presiding deities) he (the supreme soul) had attacked by hunger and thirst. They (as his parts, assailed by hunger and thirst), spoke to him (the first male, the creator): "Do prepare for us a sphere of rest, wherein abiding we may eat food."

2. He brought the cow to them (after having taken it out of the waters and formed it, as before). They said: "This is verily not sufficient for us."—He brought the horse to them. They said: "This is verily not sufficient for us."

3. He brought to them man. They said: "Well done in truth;" therefore man alone is well formed. He said to them: "Enter him each according to his sphere."

4. Fire, becoming speech, entered the mouth; wind, becoming breath, entered the nostrils; the sun, becoming sight, entered the eyes; the quarters, becoming hearing, entered the ears; the annual herbs and regents of the forest, becoming hairs, entered the skin; the moon, becoming mind, entered the heart; death, becoming the vital air, which goes downwards, entered the navel; the waters, becoming seed, entered the organ of generation.

5. Hunger and thirst spoke to him: "Do thou prepare for us (places)." He said to them: "I will give you a share in those deities,

* Of the world, the last cause of which is ignorance; on this account, even the world of the gods does not give absolute liberation.—*S'.*

I will make you partakers with them." Therefore, to whatsoever deity clarified butter is offered, hunger and thirst are partakers with him.

Third Section.

1. He reflected: "Those worlds and protectors of the worlds (have been created). Let me (now) create food for them."

2. He heated the waters (with the heat of his reflection). From them, when heated, a being of organised form sprung forth. The form which sprung forth, is verily food.

3. When created, it cried (by fear) and tried to flee. He (the first-born male) desired to seize it by speech. Had he seized it by speech, (all) would be satisfied by pronouncing food.

4. He desired to seize it by breath; he could not seize it by breathing. Had he taken it by breathing, (all) would be satisfied by smelling food.

5. He desired to seize it by the eye; he could not seize it by the eye. Had he seized it by the eye, (all) would be satisfied by seeing food.

6. He desired to seize it by the ear; he could not seize it by the ear. Had he seized it by the ear, (all) would be satisfied by hearing food.

7. He desired to seize it by touch, he could not seize it by touch. Had he seized it by touch, (all) would be satisfied by touching food.

8. He desired to seize it by the mind, he could not seize it by the mind. Had he seized it by the mind, (all) would be satisfied by thinking on food.

9. He desired to seize it by the organ of generation; he could not seize it by the organ of generation. Had he seized it by the organ of generation, (all) would be satisfied by emission.

10. He desired to seize it by the vital air which goes downwards; he seized it.—This is then the taker of food; it is the vital air which has been mentioned, that is the consumer of food.

11. He reflected: "How could this (body) exist without me (its ruler)?" He reflected: "How (by what road) shall I penetrate it (the body)?" He reflected: "If I were pronounced by speech,—if (without me) breath would breathe,—if the eye would see,—if the

ear would hear,—if the skin would touch,—if the mind would think,—if the vital air that descends, would carry downwards,—if the organ of generation would emit,—then who am I?"

12. Making an opening, where the hairs (of the head) divide, he penetrated by that door. This is called the door of division. This is the door of rejoicing, (because it is the road to the Supreme Bramha). It (the individual soul, having entered the body) has three dwelling places,* three states resembling dream.† This is a dwelling place (the right eye),—this a dwelling place (the internal mind),—this a dwelling place (the ether of the heart).

13. He, (the individual soul) when born, reflected with reference to the elements. How could he desire to declare any other thing different from him? (that is to say, he found nothing else but the reality of the soul.) He beheld this Bramha, who dwells in the body (Purusha, in accordance with the derivation "Puri S'ayánam") who pervades everywhere, (and thought) "I have seen" this (Bramha like me in nature.)

14. Therefore the name (of the supreme soul,) is Idandra, (because it sees this, idam pas'yati) for Idandra is indeed his name. (The knowers of Bramha) call him with a name which cannot be recognised (in its true meaning) "Indra," although his name is Idandra; for the gods do not like to be recognised, as it were; for the gods do not like to be recognised, as it were.

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* Viz. the right eye is the place of the senses at the time of awaking, the internal mind at the time of dreaming, and the ether of the heart at the time of sound sleep. According to another explanation, those three places are, the body of the father, the place of the embryo in the body of the mother, and the own body.

† Viz. the state of awaking, the state of dream, or the state of sound sleep. They are called dreamlike states, because in neither of them the soul appears in its true nature.

SECOND CHAPTER.

Fourth Section.

1. That (individual soul) exists at first as a fœtus (in the form of seed) in man. This is the seed which is the essence (of the body) produced from all parts. He bears this self (átma, the fœtus in the form of seed) even in his (own) self (body, átma). When it (the seed) touches the woman, then he, (the father) produces it.—This is the first birth of him (of the individual soul in the form of seed).

2. It gets the same nature with the woman, in the same manner as her own members; therefore it (the fœtus) does not injure her; she (again) nourishes the self of him (her husband) which has entered there (into the womb).

3. She who nourishes is to be nourished (by her husband). The woman bears the fœtus. He (the father) nourishes the son even before and after the birth. By nourishing the son before and after the birth, he nourishes even his own self for the sake of the continuation of these worlds; for thus continue these worlds. This is his second birth.

4. This self of him (the son, being the self of the father) is made to take his place for sacred works. Then (after having made over his duties to the son) his (the son's) other self (the father) having accomplished his duties (his duties to the Rishis, gods and forefathers) leaves this world at a high age, and having left it, he is born again. This is his third birth. Thus it is said by the Rishi:

5. "Within the womb, I know well all the births of those gods; hundreds of bodies, *strong* as iron, kept me; looking downwards, like a falcon, I shall be gone in an instant," thus said Vámadéva,* while dwelling in the womb.

6. Thus knowing, he (Vámadéva) after the destruction of this body, being elevated (from this world), *and* having obtained all desires in the place of heaven, became immortal, became immortal.

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* Vámadéva, vid. B. A'. I. 4. 10. B. I. Vol. II. Pt. 3, p. 111.

THIRD CHAPTER.

Fifth Section.

1. Of what nature *is the soul which* we worship by the words, "this soul?" and which of the two* is the soul? (Are the instruments, by which objects are perceived, the soul, or the perceiver? No, not the instruments). Is it that by which it (the soul) sees form, by which it hears sound, by which it apprehends smells, by which it expresses speech, by which it distinguishes what is of good and what is not of good taste?

2. The heart and the mind (here, according to S'ankara, one and the same, the internal organ, which is divided into the different senses, and in which the supreme Bramha is manifested), knowledge about one's self (consciousness), knowledge about one's power (pride of dominion, Ajnánam), science (the knowledge of the 64 sciences, Vijnánam), knowledge about expedients (the knowledge of what is practicable at this or another time, Prajnánam), understanding (of instruction, medhá), perception (drishti), endurance (of pain), thinking (mati), independence of mind (manishá), sensibility (of pain, júti), recollection (smriti), determination (the power to determine any object by general notions), perseverance (kratu), the effort of life (asu), desire, submission (to women),—all these (and other modifications) are names of knowledge (as an attribute of the soul in its modification as life, of the inferior Bramha, not attributes of the supreme Bramha, which is of no form whatsoever).

3. This (soul, which is like knowledge) is Bramha (the inferior Bramha), this is Indra (the king of the gods), this Prajápati (the first-born male), this all gods (parts of Prajápati), and the five great elements, viz. the earth, the wind, the ether, the water, and the light, this all those (beings) that are mixed from smaller portions (of the former) the causes of the one kind, and the causes of the other kind

* Viz. two souls, the universal and individual, have been said to enter the body; now, it is the question, which of them should be worshipped?

(moveable and immoveable), viz. what is born from eggs, what is born from the womb, what is born from heat, what is born from sprouts, horses, cows, men, elephants; whatsoever has life, viz. what moves on foot, what moves by wing, and all that is immoveable. All this is brought to existence by knowledge (Prajnánétram),* is founded on knowledge; the world is brought into existence by knowledge; knowledge (itself) is the foundation, Bramha is knowledge.

4. He,† having by that knowledge departed from this world, *and* in that world of heaven obtained all desires, became immortal, became immortal.

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* Prajnánétram, according to S'aukara, is either derived from "nîyaté, sattám prápyaté anénéti nétram," by which it is brought into existence, or "Prajnánétram yasya tadidam prajnánétram," whose eye is knowledge, is called Prajnánétram, and, according to the latter explanation, the passage should be translated—"All this is (Bramha) whose eye is knowledge."

† "He" means either Vámadéva, of whom it has been said before, that he became immortal, or any other sage, who has obtained the knowledge of Bramha.—S'.

INTRODUCTION.

THE S'wétás'watara, no doubt, does not belong to the series of the more ancient Upanishads, or of those which preceded the foundation of philosophical systems; for it shows in many passages an acquaintance with them, introduces the Védánta, Sánkhya, and Yoga, by their very names, mentions the reputed founder of the Sánkhya, Kapila, and appears even to refer (in the second verse of the first chapter,) to doctrines which have been always considered as heterodox. It must have been composed at a time when the whole social and political system of the Brámhans was completed, when the fiction of the great Kalpas had been adopted, and when the belief of the heroic times in the coequal power of the three great gods, Bramhá, Vishṇu, and S'iva, had already been abandoned for sectarian doctrines, which are characterized by assigning to one of these gods all the attributes of the others. Here, it is S'iva, or Rudra, who not only is declared the creator, preserver, and destroyer of religious belief, but is even identified with the Bramha or supreme spirit of philosophy.

As the mythological views of the S'wétás'watara are those of a later time, when the worship of S'iva and of the divine S'aktis, or energies, had gained ground, in contradistinction to the ancient Upanishads, where only the gods of the Védas are introduced, so also refers its philosophical doctrine to a more modern period. It presents a mixture of Védánta, Sánkhya, and Yoga tenets. From these antecedents, however, it is impossible to make an inference as to any definite time of its composition. There are similar passages in the Bhagavad Gítá and the S'wétás'watara, but whether the one took them from the other, or both derived them from a common source, I venture not to determine. Both compositions borrowed equally from various sources; the S'wétás'watara has many passages from the Védas and other Upanishads, so also the Bhagavad Gítá, and hence the form of their composition leads to no conclusion. At any rate,

the S'wétás'watara preceded S'ankara, who lived in the eighth century A. C., and from the peculiarity of its tenets it is probable that the interval between them was not considerable.* To understand the precise nature and object of its doctrine, it is necessary to indicate the relation which the Sánkhya and Védánta have to the Védas. The Védánta, although in many important points deviating from the Védas, and although in its own doctrine quite independent of them, was yet believed to be in perfect accordance with them, and being adopted by the majority of the Brámhans, it was never attacked on account of its orthodoxy. The same cannot be said of the Sánkhya; for it was not only frequently in opposition to the doctrine of the Védas, but sometimes openly declared so. Indeed, the Védánta also maintained, that the acquisition of truth is independent of caste or any other distinction, and that the highest knowledge, which is the chief end of man, cannot be imparted by the Védas (vid. Káth. 2. V. 23); yet itin sisted, that a knowledge of the Védas was necessary to prepare the mind for the highest knowledge. This the Sánkhya denied altogether, and although it referred to the Védas, and especially to the Upanishads, still it did so only when they accorded with its own doctrines, and it rejected their authority in a case of discrepancy. The Sánkhya in fact was a reform, not only in theory, but also in life, as is evident from the relation of Buddhism to it, which is nothing else but a practical application of the tenets of the Sánkhya.

At the time of the composition of the S'wétás'watara, the Sánkhya was not a new system, which had to overcome the resistance of old received opinions, and the prejudices of men in power, whose interest might be opposed to the introduction of a doctrine, by which their authority could be questioned. It had found many adherents; it was the doctrine of Manu, of some parts of the Mahábharata, and to its founder divine honours had been assigned by general consent. It

* In the Bramha-Sútras no allusion is made to this Upanishad. In the passage, referred to by Colebrooke (M. E. vol. I. p. 348.), it is only generally stated, that several passages of the Upanishads, which, by the followers of the Sánkhya, are interpreted in favour of their tenets, have, in reality, a different meaning, but no passages are quoted by the Sútras themselves. It is S'ankara, who, in explanation of the text, gives examples of such passages, and quotes, among others, a passage of the S'wetás'watara.

was a doctrine whose argumentative portion demanded respect, and as it was admitted by many Brámhans, distinguished for their knowledge of the Védas, it could not be treated as a heresy. The most learned and eminent of the Brámhans were evidently divided among themselves with reference to the truth of the Sánkhya and Védánta, and this must have afforded to the opponents of the Védaic system, a most powerful weapon for attacking the Védas themselves. If both, the Sánkhya and Védánta, are divine revelations, both must be true; but if the doctrine of the one is true, the doctrine of the other is wrong; for they are contradictory among themselves. Further, if both are derived from the Védas, it is evident, that also the latter cannot reveal the truth, because they would teach opposite opinions about one and the same point. Such objections to the Védas had been made already in ancient times, as is clear from the Upanishads, from several passages of Manu, from Yaska, &c.; and under these circumstances it cannot be wondered at, if early attempts were made to reconcile the tenets of the Védánta and Sánkhya to save the uniformity of the doctrine, and thereby the sacredness of the Védas as the scriptures derived from the immediate revelation of god. So for instance, it is recorded, that Vyása, the reputed author of the Bramha-Sútras, wrote also a commentary to Patanjali's Yoga-S'ástra, which is still extant under his name. In the same manner composed Gaudapáda, the eminent Védántist, and teacher of S'ankara's teacher Govinda, a commentary to I's'wara Krishna's Sánkhya Káriká, and the Bhagavad Gítá has also the same object.

The S'wétás'watara is one of the most ancient attempts of this kind yet extant, and its author, in giving to his composition the name of Upanishad, tried thereby to clothe it in divine authority.

To show in what way the S'wétás'watara endeavoured to reconcile the Védánta and Sánkhya, we have to recall to mind the distinguishing doctrines of either.

The last principle of creation, according to the Védánta, is Bramha, the supreme spirit, beside whom there is nothing else. He is the last cause, as well as regards the substance as the form of the world. Considered in his own independent nature, he is mere existence, thinking, and bliss. He is not the object of thinking, or its subject

or the act, in which both are united; for every difference with regard to him must be denied, nor is he individual existence in any conceivable form; for he is in every respect infinite, absolute, and perfect. The same is the case as to his blessedness, and the three predicates of existence, thinking, and bliss, are, in fact, not attributes of his nature which could be separated from each other, but, in reality, only different expressions of the same thing.* Compared with him, all other things are not existing, and bear predicates opposite to his own. They are hence without consciousness and existence in themselves, the existence which they possess is only a derived one, and their first and absolute cause is god. The world then, or the thing which does not really exist, and which is without consciousness, is pervaded by him, and hence ensues the creation, or manifestation, of the universe, by which the differences, which exist already, although in an unmanifested state, become manifest.

The Sánkhya is essentially dualistic; it is soul, or spirit, and matter, from which the creation proceeds. As to its substantial cause, the creation depends upon a principle, whose nature is activity. This is Múlaprakriti, the first productive nature, matter without any distinction of form or qualities.† It is one, infinite, active, and beyond the perception of the senses. It is the material cause from which all effects are produced. The soul, on the contrary, is merely perceiving, witnessing, thinking, without any object that is perceived. It does not act, nor is it acted upon; it is not self-conscious and has no other attribute than that

* Spinoza's Eth. I. Prop. 7. Schol. "Substantia cogitans et substantia extensa una eademque est substantia, quæ jam sub hoc, jam sub illo attributo comprehenditur."

† It is true, it is maintained that nature consists of the three qualities of goodness, activity, and darkness, but they cannot be defined except by their effects, which again cannot be defined but by their relation to the soul, and further, they cannot be separated; for where the one is, are also the others. The Sánkhya, as well as the Védánta, maintain that nature or ignorance cannot be distinguished, a view to which they were inevitably compelled; but again, in contradiction to this, they attempt to endow it with those distinctions, which is evidently the result of despairing to derive from one principle, in which there is no distinction whatever, the countless differences of existence.

of a mere spectator. It is not, as the Védánta teaches, one, but there are innumerable souls or spirits. The creation takes place by the union of the two principles. Soul in itself, as mere spectator without activity, cannot create; nature as active, but blind, could create, but there would be no order, no arrangement, or final end for the various productions. As final ends are everywhere perceived in those productions, it is by the reflection of the soul, of the intelligent principle, upon nature, the active principle, that the creation of the world is effected. Here, in this point, viz. as to the share of the soul in the creation, the Sánkhya is divided. According to some, there is a supreme soul, an alwise and almighty ruler,* who creates the universe by his decree; according to others, and as it appears, the more ancient school, the idea of a god involves a contradiction; both, however, agree that there are many souls independent of each other in their existence, that nature is a self-existent principle, and that the material cause of the world is nature alone, and in all these notions both differ from the doctrine of the Védánta.

There are, however, many points about which Védánta and Sánkhya hold the same opinion. The principal of them are as follow. First, the order of creation, or of the productions, is in both systems almost the same. The gross material elements, or the elements which are perceived by the senses, proceed from subtle elements which are imperceptible to the senses. These elements, according to the Sánkhya, are derived from nature as their last cause (omitting here the two intermediate causes of the Sánkhya "self-consciousness" and "intellect"); according to the Védánta, from ignorance. Secondly, the nature of the last cause of the productions is, with both, in almost all its attributes, essentially the same, for both, "productive nature" and "ignorance," cannot be defined; they have absolutely no differences of form, time, or space, and are possessed of the same qualities, viz. of goodness, activity, and darkness. Thirdly, the nature of the soul is by either described as the same. It

* Vid. Ballantyne's "Aphorisms of the Yoga," p. 29. S. 24.—"The lord (I's'wara,) is a particular spirit (purusha,) untouched by troubles, works, fruits, or deserts;" and p. 31. S. 25;—"For him does the germ of the omniscient become infinite."

is different from any thing material; it is pure knowledge without any distinctions; as the soul, according to the Sánkhya, is diametrically opposed to nature, the one being non-intelligent, but active, the other non-active, but intelligent, so it is according to the Védánta to ignorance.

If there are so many points of agreement in both systems, the thought is not far, that the differences are only apparent, and that there may be found a standing-point, where those differences altogether disappear.

This is the view, from which the S'wétás'watara starts, and it undertakes a reconciliation of the two systems by admitting all the minor points of the Sánkhya on the foundation of the Védánta. It grants to the Sánkhya the order of its creation, the production of the elements from nature, intellect, and self-consciousness;* it admits its terminology, and goes so far as to concede, that the creation does not proceed from Bramha alone, but from Bramha in his connexion with Máyá, delusion, or ignorance.† But then there is, according to it, no difference between this and the productive principle of the Sánkhya; for Máyá is essentially the same with Prakriti, the first productive nature of the Sánkhya.‡ The soul (átma),

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* Ch. 4. 11. A person who comprehends the one, who superintends the first producer and the other producers, in whom this all is dissolved, and (from whom) it proceeds,—who comprehends him, the god who grants the wish (of liberation), the praiseworthy god, obtains everlasting peace.—Ch. 5. 2. He who, one alone, superintends every source of production, every form and all the sources of production, who endowed the first-born Kapila with every kind of knowledge, and who looked at him, when he was born.—Ch. 6. 3. Having created this work (the world), and preserving it, he causes the one principle (the soul) to be joined with the (other) principle (the principle of nature), and joins it (the soul) with one, or two, or three, or eight (principles).

† Ch. 1. 3. They who followed abstract meditation and concentration, beheld (as the cause of the creation) the power (S'akti) of the divine soul concealed by its own qualities,—of the divine soul which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.

‡ Ch. 4. 10. Know delusion (Máyá) as nature (Prakriti), him who is united with her as the great ruler (Mahés'wara); this whole world, in truth, is pervaded by (powers which are) his parts.

of the Védánta does also not differ from the soul (Purusha) of the Sánkhya; it is the principle which is merely thinking and therefore non-active in itself.* The soul, however, must be one and the same; for the creation of the world could not take place, if it depended upon a multitude of souls. That the creation proceeds from the soul, is clear, because in all productions of nature unity of purpose is visible, which would be impossible, if nature alone, a blind principle, were the cause. It is also evident, that it must be one almighty and alwise spirit, from which it proceeds; for individual souls are troubled by their partaking of worldly misery, and want therefore the consummate wisdom to accomplish the creation (1,2.) It is therefore necessary, that such an universal soul, the absolute cause of the world, exists, which is entirely independent of the world, and on which, on the other hand, the world wholly depends. This is Bramha, the supreme spirit. He is the first cause, from which all proceeds, and the last, to which all returns.†

Upon the supreme spirit are founded nature or Máyá, the first cause of material production, and also the individual souls and the universal ruler. Nature is twofold, unmanifest and manifest. In its unmanifested state, nature (Prakriti, Pradhána, Aja) is undestroyable, although it depends upon Bramha; in its manifested state

* Ch. 1, 9. They (the individual and the universal soul) are, alwise the one, and ignorant the other, both unborn, omnipotent the one, and without power the other; (nature) is even unborn and united with the enjoyer and objects of enjoyment; the soul is infinite, the universe its nature, and therefore without agency. Whoever knows this Bramha as the threefold (universe),—(becomes liberated).

† That this is the fundamental view of the Upanishad, is evident from the tenour of the whole, and may be confirmed by a number of passages, of which we shall quote a few :—

"This is verily declared as the supreme Bramha. In him the three (the finite soul, the supreme ruler, and nature,) are founded." (1, 7.) "For beside him there is nothing to be known. Knowing the enjoyer, the objects of enjoyment, and the dispenser, all the three kinds even as Bramha." (1, 12.) "As fire is concealed in wood, butter in curds, as oil in mustard seed, so is concealed in all beings."—"He is the eye of all, the face of all, the arm of all, nay, the foot of all. He joins man with arms, the bird with wings, the one god, when creating the heavens and earth." (3, 3.)

it is not eternal; its productions commence and cease, until all is again absorbed into the cause from which it emanated; it is pervaded in all its parts by the power of god, and is made for the enjoyment of the individual souls. The latter, like the supreme ruler, are eternal; but they are bound by nature; the supreme ruler, on the other hand, is a mere witness, and it is by him that the creation is effected.

This is in general the view of the S'wétás'watara Upanishad, and we find it already prominently brought forward at the commencement in the two similes of a wheel and a river, in which the author tries to embody the chief points of his doctrine. Here is the foundation formed by the notion of the Védánta of the one, supreme, all-pervading Brahma, while all the other points of resemblance are determined by Sánkhya notions.

It remains to be stated, what part of the Yoga is admitted by this Upanishad. It is of course not the doctine, by which it is distingnished from the Sánkhya; for although the Yoga teaches that the cause of the world is an alwise and almighty god, yet, it assumes at the same time, in accordance with the Sánkhya, the independent existence of numberless other spirits. This is denied by the S'wétás'watara, to which god is all in all, and it takes from the Yoga only part of the appliances, by which man is to be prepared for the reception of the highest knowledge.

The chief end of man is to be liberated from the bonds of the world, to become free from the miseries of life and of the uninterrupted succession of births and deaths, and this can be only accomplished by that science, which teaches, that Bramha is different from the world, that the world is created by him in his connexion with Máyá or the ruling powers (S'aktis), and that man is essentially the same with the ruler and the supreme spirit. To attain at this knowledge, a previous subjugation of the senses and of the mind is required, for which several artificial means are advised, as keeping the body erect, taking and exhaling breath according to certain rules, selection of a quiet place &c., &c. This is borrowed from the Yoga philosophy, although it must be acknowledged, that a certain kind of this Yoga is found in the Védánta, where a great number of rules are laid down to the same effect.

Whether the author of the S'wétás'watara has succeeded in his attempt of reconciling the Vedánta and Sánkhya, is a question which we shall not discuss at length, and only observe that he has argued well for the supposition of an alwise cause; but for the supposition, that the supreme Brahma is the only absolute cause, and that Máyá is the same with Prakriti, he assigns no reasons, and this was yet the chief point which ought to have been established. On the whole we may admit, that the reconcialition is not undertaken by a more acute thinking of the contrary notions in the two systems, but by passing over the differences without having weighed their true bearing.

In the form of its exposition this Upanishad is very loose. The great number of passages, taken from the Védas and other Upanishads, shows that it is more a compilation than an original work, and that the author looks rather to authorities for support than to the justness of his ideas. The work has little of arrangement; for there are many repetitions without any apparent reason(unless it be, as S'ankara suggests, to enforce a view which it is difficult to understand),—and not only of the same thought, but even of the same words, and a distribution of the various parts of the subject is not visible. On the whole, it is more poetical than philosophical; for it is not an exposition of the principal notions, and their relations, but an illustration of the principal points of the doctrine by a number of unconnected images. This, however, is more or less a peculiarity of all Upanishads, in which the thought has not yet found its proper form.

S'ankara* in his commentary of this Upanishad, generally explains its fundamental views in the spirit of the Védánta. He is sometimes evidently wrong in identifying the views of some of the other Upanishads with the tenets of Védánta, but he is perfectly right to do so in the explanation of an Upanishad, which appears to

* S'ankara, against his custom, quotes several writings by name, the titles of which we shall here give on account of their historical interest. They are (besides Manu and part of the Védas) Vishṇudharma uttara, the Lingapuráṇa, S'ivadharma uttara, Sútrakára Vyása, Bramha Puráṇa, Vishṇu Puráṇa, Vasishta, Yogavasishta, Yájnávalkya, Paráś'ara, Kavashéygítá.

have been composed for the express purpose of making the principle of the Védánta agreeable to the followers of the Sánkhya.

The Swétás'watara Upanishad is translated by Anquetil (Oupn. Vol. II. Sataster. pp. 94-127). An English version of it has been published in the Tattwabodhini Pattriká (Vol. I. pp. 395-397 and 475-479) and Weber has rendered nearly the whole of it in his "Indische Studien". (Vol. I. pp. 421-439).

THE

ŚWÉTÁŚWATARA UPANISHAD

OF THE BLACK YAJUR VÉDA.

First Chapter.

1. The enquirers after Bramha converse (among each other) What cause is Bramha?* Whence are (we) produced? By whom do we live, and where do we (ultimately) abide?† By whom governed, do we walk after a rule in happiness and unhappiness, O ye knowers of Bramha?‡

2. Is time Bramha (as cause) or the own nature of things, or the necessary consequences of work, or accident, or the elements, or nature (Yoni)§ or the soul? This must be considered.—It is not the union of them,‖ because the soul remains; the soul (the individual

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* "Kim" is either the pronoun, and in this case it means "of what nature," or it is merely the sign of a question, when it implies:—Is Brahma a cause, or not a cause, and if so, is it a substantial, or an instrumental cause, or both?—*S'*.

† Ultimately, that is at the time of the destruction of the world.

‡ That is to say, who is the cause of the creation, preservation, and destruction of the world?

§ S'ankara, who is well aware of the above explanation, yet in preference to it, adopts another, which tallies better with Védántic doctrines, viz. he connects Yoni (which means either origin,—or cause) with all the members of the above series, so that the sense would be:—Is time the cause, or the own nature of the things, or the necessary consequences from work, or accident, or the elements, or the soul? If his view were correct, Yoni would probably not have been placed between two of the members of the series, and the explanation followed in our translation, agrees also better with the doctrine of the Sánkhya which, within the limits, set forth in the introduction, prevails throughout this Upanishad.

‖ Here is, according to S'ankara, an omission in the argument which he thus supplies:—If the mentioned things are the cause, they are so either individually or collectively, but not individually, because this would be at variance with our perception.

soul) also is not powerful (to be the author of the creation) since there is (independent of it) a cause of happiness and unhappiness (viz. work).*

3. They who followed abstract meditation (Dhyána) and concentration (Yoga) beheld (as the cause of the creation) the power (S'akti) of the divine soul,† concealed by its own qualities, of the divine soul, which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.‡

4. Him§ we consider as (a wheel) which has one circumference,‖ which is covered by three¶ (layers, of which the circumfer-

* Hereby, then, all the above suppositions are denied. Bramha is neither cause, nor non-cause, nor both, that is to say, not by his own nature. How then can he be a cause? The answer is given in the next verse.—*S'.*

† For devátmas'aktim swaguṇairnigudham S'ankara offers several explanations.—1. Dévátmas'akti (déva-átmas'akti) is either the own power of god, that is to say, a power which is dependent upon god. Here is the power (S'akti) the Máyá, delusion, or nature as the root of all things (Prakriti, natura naturans), and its qualities are goodness (Sattwa), activity (rajas), and darkness (tamas);—or 2. Dévátmas'akti (dévátma-ná avasthitam-s'aktim) is the power, which is constituted in the likeness with god. Here are the "own qualities" (swaguṇá) to be referred to god (Déva), as his omnipotence, omniscience, &c.; or 3. the power is of the same nature with god (déva), and his likeness with Bramha, Vishṇu, and S'iva, is the cause of the creation, preservation, and destruction, of the world. The "own qualities" (swaguṇá,) denote, according to this view, the three supreme deities, viz. goodness represents Bramha, activity Vishṇu, and darkness S'iva, by which, however, the supreme god is concealed, not adequately expressed; or 4. devátmasákti (devá, átma, s'akti) means the supreme ruler, the individual soul, and nature, which represent the power of god, and the "own qualities" (swaguṇá), are the different allegations of a nature, &c., by which Bramha is concealed; or 5. devátmasákti (devátma s'akti) is the power, the omnipotence of god, his overruling of the creation, preservation, and destruction of the world, which is concealed by his special qualities.

‡ Viz. the causes, named in verse 2.

§ "Him," who superintends all those causes, the universal soul.

‖ The circumference (némi) of the wheel, represents nature in its cause, either as unmanifested ether, or as Máyá (delusion), or first nature (Prakriti), or as power (S'akti), or as ignorance, &c., that is to say, the cause, upon which the whole creation depends.

¶ The three layers are the three qualities of nature, goodness, activity and darkness.

ence is composed), which has sixteen end parts* (probably the several pieces of wood, of which the circumference consists), which has fifty spokes† and twenty counter-spokes,‡ which has six times eight nails (appendants),§ which has one rope of various

* These denote the sixteen productions of the Sánkhya, by which the creation is completed, because no other productions ensue from them (vid. Ballantyne's Lecture on the Sánkhya Philosophy, p. 2.) viz. The eleven organs (the 5 organs of intellect, the 5 organs of action, and mind, the internal organ) and the five gross elements (earth, water, light, air and ether) l. c. pp. 13-15. S'ankara, or the author of the commentary under his name, evidently knows the Tattwa Samása, as he quotes passages from it almost literally.

According to another explanation the sixteen parts, are the Virát and Sútrátma, as representing the totality of the creation of the supreme spirit and the 14 worlds representing it in its parts.

† These are the five classes of ignorance, viz. obscurity (tamas), illusion (moha), extreme illusion (mahámoha), gloom (támisra), and utter darkness (andha-támisra),—28 disabilities, viz. the depravity of the 11 organs as deafness, insensibility, leprosy, blindness, loss of smell, dumbness, crippledness, lameness, constipation, impotence, insanity, and the seventeen defects of intellect (vid B.'s L. on the S. P. pp. 35-40),—nine kinds of acquiescence (this is indifference to the investigation of truth.—l. c. p. 39),—and eight perfections (viz. tára, sutára, tárayantí, pramoda, pramodita, pramodamána, ramyaka and satpramodita, the first of which, for instance, is the knowledge in regard to the principles, the conditions of intellect, and the elemental creation, which arises from hearing alone.—l. c. p. 42). S'ankara states the 8 kinds of perfection differently, viz. three kinds, arising from perfection in the impressions of knowledge, with reference to nature, &c., which remain from a former birth, or from perfection in understanding a truth by hearing, or lastly from perfection in understanding a truth by study; three kinds, arising from our indifference to the three-fold pain (viz. pain, arising from our own nature, or from other living creatures, or from other external causes), and two kinds, arising from the acquisition of a friend and true liberality towards the teacher.

‡ The 20 counterspokes (pieces of wooden bolts, firmly to secure the spokes), are, according to S'ankara, the 10 senses and the 10 objects of them.

§ The first are the eight producers of the S'ankhya (nature, intellect, self-consciousness, and the five subtile elements of ether, air, light, water and earth); the second, the eight constituent parts of the body (the internal skin of sensation, the external skin, flesh, blood, fat, bones, marrow, and semen); the third, the eight kinds of superhuman power (viz. assumption of the smallest possible shape, of the greatest possible shape, of the heaviest form, of the lightest form, the power of obtaining every thing, irresistible will,

form,* whose road is three-fold divided,† and which has one revolution for two traces.‡

5. *Him* we consider as a river, whose water is derived from five currents (the five senses of intellect), which is fearful and crooked, by its five sources (the five elements), whose waves are the five (vital) airs, whose origin is the producer of the five senses of intellect (the mind), which has five whirlpools, (the objects of the senses§), which is impelled by the velocity of the five kinds of pain,‖ which is divided by the five kinds of misery,¶ and which has five turnings.—

6. In this wheel of Bramha, which is the support, as well as the end of all beings,** which is infinite, roams about the pilgrim soul,†† when it fancies itself and the (supreme) ruler different; it obtains immortality, when it is upheld,‡‡ by him (the supreme ruler.)

7. This§§ is verily declared as the supreme Bramha. In him the three‖‖ (the enjoyer or finite soul, the objects of enjoyment and the

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ruling of all and independency of all); the fourth, the eight states of intellect of the Sánkhya (viz. virtue, knowledge, dispassion, super-human power, vice, ignorance, want of dispassion, and want of superhuman power); the fifth, the eight deities (Bramha, Prajápati, Dévas, Gandharvas, Yakshas, Rakshasas, Pitris and Pisáchas); and the sixth, the eight virtues of the soul (compassion with all beings, forbearance, freedom from calumny, purity of mind, freedom from fatigue, prosperity, and freedom from poverty.)

* The rope is desire in all its varieties.

† The three roads are those of virtue, of vice, and of knowledge.

‡ One revolution, delusion, which is the cause of two, viz. of holiness and sin.

§ The five objects of the senses,—sound, touch, colour, taste, and smell,—are called whirlpools, because in them the individual souls are drowned.

‖ The five kinds of pain, viz. the pain, arising from the state of an embryo, from birth, age, illness and death.

¶ In the text is given "Panchas'adbhédam," divided into fifty kinds, but S'ankara gives in his explanation the reading, "Panchaklés'abhédam," which I have adopted in the translation, as it agrees better with the whole passage, where a division into five members is followed throughout the verse.

** In which all beings have their origin and their end.

†† Hansa, explained by S' "by hanti gachanti adhwánamiti hansa"; it is called hansa, because it travels along the road.

‡‡ This takes place, explains S', if a person thinks himself as one with him.

§§ The absolute Bramha, who is without any qualities.

‖‖ Vid. verse 12.

supreme ruler) (are found); (therefore he is) a good founder and indestructible. The knowers of Bramha, knowing him in this (universe)* as different (from it), become free from birth,† when they are absorbed in Bramha and steady in abstract meditation.

8. The Ruler (the absolute soul) upholds this universe, which in closest union is manifest and not manifest, destructible and indestructible; but the soul, which is not the ruler, is enchained by the condition of an enjoyer; when it knows god (the supreme ruler), it is liberated from all bonds.

9. They‡ are alwise the one, and ignorant the other,§ both unborn, omnipotent the one, and without power the other; (nature) is even unborn,‖ and united with the enjoyer and objects of enjoyment;¶ the soul is infinite, the universe its nature, and therefore without agency.** When a person knows this Brahma as this threefold (world),†† (then he becomes liberated).

10. The first (nature, Pradhána)‡‡ is perishable, the destroyer (Hara; god is called Hara, because he destroys all ignorance, &c.) is

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* The universe, viz. in its totality from the first creation of god down to the creation of the gross elements.

† Yonimuktá: free from all the evils incident on birth, old age, and death.

‡ "They," god does not only uphold the universe in its unmanifested and in its manifested state, and the individual soul is not only enchained, but they &c.

§ One, the supreme ruler, the other the individual soul.

‖ Ajá, the unborn, means nature, the producer of all, or máyá, the power of the supreme soul, whose modifications are the enjoyer, the enjoyment, and the objects of enjoyment.—*S'.*

¶ Because god is endowed with this power of Máyá, therefore he appears to have all those differences.

** If the soul is infinite and the universe its nature, it is without agency, because agency is a worldly quality, which is included in its universality, for it does not create what it already possesses.

†† Threefold, as the enjoyer, the enjoyment and its objects.

‡‡ Pradhána, nature, the cause of all creations, is not perishable in itself; on the contrary, it is without beginning, as well according to the Védánta as the Sánkhya, and it has been defined as unborn (ajá) even in the preceding verse. It is therefore called perishable, either to indicate the difference between god and nature, or what appears yet more in accordance with the view of this Upanishad, nature is perishable, because for him who obtains final emancipation, every part of nature must cease to exist.

immortal and imperishable; he, the only god, rules perishable (nature) and the (individual) soul. By meditation upon him, by uniting with him (the whole world), by again and again thinking one's self as the truth, at last ensues cessation of every delusion, (or cessation of the delusion of the world).

11. By knowledge* of god (déva) all the bonds (of ignorance, unhappiness, &c.) are destroyed; birth and death cease with a decrease of pain of every kind. By the meditation (Abhidhyána) on him (in his relation to the world) the third state (of Bramha as Virát, or as the cause of the world) whose power equals the universe, (is obtained) at the separation from the body. (By the meditation upon Bramha) in his own independent nature (free from every relation to the world) a person obtains all desires, (becomes Bramha in accordance with his real nature).

12. This (the absolute nature of Bramha) should be thought as eternal, and as abiding in one's own soul (this may also be translated "founded in its own majesty"); for beside him there is nothing to be known. Knowing the enjoyer (the individual soul), the objects of enjoyment and the dispenser (the supreme ruler), (knowing) all these three kinds even as Bramha, (a person obtains liberation).

13. As the nature of fire, when concealed in its cause (the wood) is not perceived, nor also a destruction of its subtle body, as it is again (and again) perceived in its cause, the wood, (by rubbing),—as both is (perceived and not perceived), so (the soul is perceived) within the body by the sacred word (Om).

14. Having made his own body the lower piece of wood, and the sacred word the upper piece, a person by practice of abstract meditation, which serves as rubbing, will behold god, as the concealed (fire becomes visible to him by rubbing).

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* In this verse two kinds of meditation, with their effects, are described. By thinking on Bramha there is a cessation of pain; if he is thought under attributes that belong to him in his relation to the world, the happiness of the Virát, or the creator, is obtained; if he is meditated upon according to his own nature without any distinguishing attributes, liberation is the consequence.

15. As oil in sesam seed (is found by pressing it), butter in curds (by churning them), water in a river (by digging the ground), and fire in the two pieces of wood (by rubbing them),—so is that (absolute soul) perceived within his own self (soul) by a person who beholds him by truth and by austerity (characterized by the subduing of the senses and the mind),

16. (Who beholds) as the all-pervading soul, like butter contained in milk, as the root of the knowledge of the soul and of austerity, that Bramha, upon whom the last end* is founded, upon whom the last end is founded.

* Weber, (I. S. vol. I. p. 424.) instead of "Upanishad-param" reads "Upanishad-padam"; in this case the rendering of the passage is: "That Bramha who is the last end of the Upanishads. S'ankara explains "Upanishad-param," literally by "upanishananm asmin param, sréya iti."

SECOND CHAPTER.

1. Concentrating first* the mind and the senses of intellect (upon Bramha) for the acquiring of truth,† may Savitri, having seen the illuminating fire, bring it to the earth.

2. By the grace of the divine Savitri (let us) with concentrated mind (strive) according to our power for the attainment of heaven.

3. Having united the senses (dévân) through which heaven is gained, with the mind (and) with intellect, let Savitri cause them to manifest the divine infinite light.

4. Great praise (is to be given) to the all-pervading, infinite, alwise Savitri, the knower of (all) intelligent creatures, the one alone, who has arranged the sacrificial rites by the Bráhmaṇas who have concentrated their mind, who have concentrated their senses.,‡

5. I worship your ancient Bramha with reverence; (my) Slokas will be praised as wise men on a good path; all the sons of the immortal (Prajápati, viz. the gods, his parts) who inhabit divine dwellings, hear (them).§

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* The second chapter describes the appliances, by which the concentration upon Bramha is effected. The first four verses contain, as a kind of introduction, the praise of Savitri (the god of the sun) for the accomplishment of concentration. They are almost literally taken from the Sanhitá of the white Yajur Véda.—Vid. Dr. Weber's White Yajurvéda. Vol. I. ii. 1, 5.

† Tattwáya "for the acquirement of truth," is the reading adopted by S'ankara. Weber's edition of the W. Y. gives, instead of this "Tatwáya," the Vedaic gerund of the verb "tan," which Madhídhara in his commentary explains by "taritwá." According to this reading the translation would be: "Concentrating first the mind and expanding the senses of intellect, may Savitri &c."

‡ The sense of these Mantras is very differently explained in this Upanishad and Madhídhara's commentary. In the first they refer to Bramha, while according to the latter they describe sacrificial rites.

§ The text in Weber's edition of the Yajur V. is, with the following exceptions, the same as in the Upánishad: Instead of "Sloká yanti" Weber reads, "Sloká étu;" instead of "Súrá," "Súré:" and instead of "S'rinwanti" "S'rinwantu." To show in an example the difference of the explanation, I translate here this verse according to Mahídhara's commentary. "O you sacri-

6. (At the sacrifice) where the fire is kindled, where (in the vessels, appertaining to it) the wind is noisy, where the Soma-juice remains, (when it has been poured in the sacrificial cup), there mind does attend.

7. Worship ye, the ancient Bramha by Savitri, the creator; in him do thou make (thy) entrance (which is characterized by concentration); for thy former work (ceremonial work) does not bind thee.

8. Keeping the upper parts (the chest, neck, and the head) erect* and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Bramha (Om) cross over all the fearful torrents (of the world).

9. Keeping down the senses (Práṇán), subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as (the charioteer) to a car, drawn by vicious horses.†

10. At a level place, free from pebbles, fire, and gravel, pleasant to the mind by its sounds, water, and bowers, not painful to the eye, and repairing to a cave, protected from the wind, let a person apply (his mind to god).

11. These appearances precede the concentration by which the manifestation of Bramha is effected; it (Bramha) assumes the form of frost, of smoke, of hot air, of wind, of fire, of fire-flies, of lightning, of crystal, and of the moon.

12. When (in the Yogí's body) composed of earth, water, light, air and ether, the five-fold qualities which mark concentration (v. the next verse), are manifest, then there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

13. When the body is light and without disease, the mind without desire, when the colour is shining, sweet the voice and pleasant the

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ficer and his wife, for your sake I perform (at present) with food (namobhir) the ancient (work called) Bramha (a kind of fire offering). (By Bramha the caste of the Brámhaṇas may also be understood.) May the fame of the wise (of the sacrificer), reach the two worlds, as the oblation does. May all the sons of the immortal (Prajápati) who inhabit divine dwellings, hear (the praise of the sacrificer)."

* See the similar passage in Bhagv. G. 5 Adh. 27. 3 and 6 Adh. 11-13.

† Vid. Káth. 3, 4 to 9.

smell, when the excrements are few, they say, the first degree of concentration is gained.

14. As a piece (of gold or silver), covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul (of itself) becomes one, obtains its true end, and every pain ceases.

15. When,* absorbed in this concentration, (the Yogi) sees by the true nature of his own self, which manifests like a light, the true nature of Bramha, which is not born, eternal and free from all effects of nature† (or, as S'ankara explains "táttwa," from the effects of ignorance), he gets released from all bonds.

16. For he (the Yogi) is the god who is born before all the quarters and intermediate quarters (Hiranyagarbha), he is indeed within the womb, he is born, he will be born; in the shape of all he dwells in every creature.

17. To the god who is in the fire, who is in the water, who entered the universe, who is in the annual herbs, and who is in the regents of the forest, (the trees), to this god be reverence, to him be reverence.

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* This verse, according to Dr. Weber, is taken from the Vájas, Taitt. A'ran. x. 1-3.

† Tattwa is a term of the Sánkhya, and means a principle, something, from which something else is derived, the nature of a thing. It may also be translated,—"free from the nature of all," which "all" would, in this case, denote "nature."

THIRD CHAPTER.*

1. He, who is only one, possessed of delusion, (Máyá) rules by his ruling powers, rules all the world by his ruling powers,—he, who is ever one—in their (the worlds') origin and manifestation. They who know him, become immortal.

2. For it is one Rudra only†—(the knowers of Bramha) acknowledge not a second,—who rules these worlds with his ruling powers, who dwells within every man, and who, having created all the worlds (and being their) protector, gets wrathful at the time of the end (destroys them).

3. He is the eye of all, the face of all, the arm of all, nay the foot of all. He joins (man) man with arms, the bird with wings, the one god, when creating the heaven and the earth.‡

4. May Rudra, the lord of the universe, the alwise (Maharshi) who produced the gods and gave them majesty, and who created at first Hiranyagarbha,—strengthen us with auspicious intellect.§

5. With thy form,‖ O Rudra, which is auspicious, which is not dreadful (or which is exceedingly dreadful), and which manifests what is holy, with that all-blessed form, O dispenser of happiness from the mountain, look upon us.

6. O dispenser of happiness from the mountain,¶ make propitious the arrow, which thou holdest in thy hand to throw upon the creatures; O guardian of the mountain, do not injure man, or the world.

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* This chapter generally shows in what way the absolute god becomes involved in the relation of the universal and individual soul. It must be understood, that throughout the whole chapter, the majesty of the supreme soul is displayed, and not of the universal ruler (I's'wara) whose attributes are contrary to those of the individual soul.

† Rudra represents here the supreme spirit.

‡ The supreme soul or Virát is the creator of the world. This verse is taken from the Váj. S. 13-19.

§ Returns 4, 12.

‖ Vs. 5-6 are taken from the Váj. S. 16. 2-3.

¶ Mahídhara, the commentator of the Váj. S., gives the meaning of Giris'anta in accordance with S'ankara.

7. Those who know Bramha, who is greater than the universe, the great one, the infinite, who is concealed within all beings according to their bodies, the only pervader of the whole universe, the ruler,— become immortal.

8. I know that perfect, infinite spirit, who is like the sun after darknesss. Thus knowing him, a person overcomes death; there is no other road for obtaining (liberation).*

9. By him, than whom nothing is greater, than whom nothing more subtle, nothing older, who one alone stands in the heavens like an unshaken tree, by him, the perfect spirit (Purusha), all this is pervaded.

10. Those who know him as different from the cause of that (world),† as destitute of form and pain,‡ become immortal; again to the others unhappiness is allotted.

11. He is the face, the head, and neck of all; he dwells in the cavity (of the heart) of all beings, pervades all, (and) is all-glorious; therefore he is omnipresent, propitious.

12, He is the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss, he is light and everlasting.

13. He is the perfect spirit (Purusha), of the measure of a thumb,§ the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.

14. The perfect spirit of thousand heads, of thousand eyes, and thousand feet, pervading everywhere (internally and externally) the world, dwells ten fingers above (the navel in the heart).

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* Taken from the Vâj. Sanh. 31-8. The second distich of this verse returns, 6-15. and the second part of the first distich is literally found in Bhag. G. 8, 9.

† The cause of the world is undistinguishable, unmanifested nature, by which every thing else is manifested, or, according to the author of this Upanishad, it is nature as identical with Máyá, or delusion.

‡ The three fold pain, either from one's body, or any other organized body, or from inanimate matter.

§ Returns 4-17. vid. Kâth. 3.11 and 13., where v. 11 commences "angushtamâttra : purushos-ântarâtmâ"

15. The perfect spirit is the Ruler of this all, of all that was, that is to be, and grows by food, yea that is immortal.

16. Everywhere having his hands and feet, everywhere his eyes and face, everywhere his ears, he pervades all within the world (body).

17. He who shines* forth with the qualities of all the senses, is devoid of all the senses. (They call him) the lord of all, the ruler of all, the infinite support.

18. Embodied in the town of nine gates,† the soul (Hansa,)‡ moves to things without, subduing the whole world, all that is immoveable and moveable.

19. Without hands and feet he speeds, he takes; without eye he sees, without ear he hears. He knows all that is to be known, yet none is there that knows him. They call him the supreme, great soul (Purusha).

20. He is more subtle than what is subtle, greater than what is great, the soul, dwelling in the cavity (of the heart) of this creature.§ He who sees by the grace of the creator the glorious ruler as devoid of action,‖ becomes free from grief.

21. I know him, the undecaying, ancient, the soul of all, omnipresent by his pervading nature, whom the knowers of Bramha call unborn, whom the knowers of Bramha call everlasting.

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* Of the external senses as well as the internal sense, the mind. These qualities are for instance sound, colour, &c.; doubt, determination, &c.

† Vid. Bhag. G. 5, 13, where the commencement is the same, "navadwaré puré déhí."

‡ Here derives S'ankara the word "Hansa" "hanti abidyátmakam káryam" he destroys the effect of the ignorance, while above (vid. p. 48, note ††) he explains it by "hanti, gacchanti adhwa'namiti hansa," it is called hansa, because it travels along the road.

§ Of all animate beings.

‖ This is a view of the Sánkhya. The whole verse is taken from the Káṭhaka U. (2,20), where, however kratu is read instead of kratum, and átmana; instead of i's'am.

FOURTH CHAPTER.

1. He, who one alone, (and) without distinction, by his union with many powers (s'akti) creates infinite distinctions, according to their necessity, and into whom the world at last (at the time of universal destruction) is dissolved, is God. May he grant us auspicious intellect.*

2. He, (the nature of Bramha) is even fire, he the sun (A'ditya) he the wind, he the moon, he even the brilliant (stars), he Bramha, he is the waters, he is Prajápati.†

3. Thou art woman, thou art man, thou art the youth, and even the maid, thou art the old man trembling on his staff, thou art born, thy face is the universe.

4. Thou art the black bee, the green bird with red-coloured eye, (the parrot,) the cloud, in whose womb the lightning sleeps, the seasons, the seas; without beginning thou embracest all; for by thee are all the worlds created.

5. The one, unborn (the individual soul) for his enjoyment approaches the one, unborn (nature), which is red, white and black,‡ of one form, and producing a manifold offspring; the other, who is unborn,§ abandons her (nature) whose enjoyment he has enjoyed.

6. Two birds,‖ (the supreme and the individual souls) always united, of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul), enjoys the sweet fruit of the fig-tree, the other (the supreme soul) looks round as a witness.

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* Vid. 3 ch. 1.

† S'ankara explains "Bramha" by "Hiranyagarbha," that is to say, the universal soul, as pervading all subtle bodies, and Praja'pati by Vira't, or the universal soul, as pervading all gross bodies.

‡ According to S'ankara, this means nature which has the qualities of light, water, and food, that is to say, all qualities. It has, however, yet another meaning, if Aja is taken in the sense of a goat, which it also denotes.

§ Another who by the instruction of his teacher overcomes ignorance, and gets thereby separated from nature and its enjoyment, becomes of the same being with the supreme spirit. "Aja," "unborn." There are two substances unborn, according to the doctrine of the Sánkhya, nature and the soul. By the union of both the world is produced; by the separation from nature through knowledge, a soul attains its last object—liberation.

‖ This and the next verses are literally taken from the Mund. U. iii, 1—2.

7. Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed, (in the relations of the world) is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

8. Of what use are the hymns of the Rig to him that does not know him, the immortal letter of the Rig (or the eternal meaning of the Rig,) the highest ether, in whom all gods abide? but those who know him, obtain the highest end.

9. The sacred metres, the sacrifices, offerings, expiations, what has been, what is to be, and what the Védas declare, (all spring forth) from that (immortal letter).*—United with delusion (Máyá), he creates the universe; to this the other (the individual) soul is chained by delusion (Máyá).

10. Know delusion (Máyá) as nature (Prakriti), him† who is united with her, as the Great Ruler (Mahés'wara); this whole world in truth is pervaded by (powers which are) his parts.‡

11. Whoever comprehends him who, one alone, superintends the first producer and the other producers,§ in whom this all goes together (is dissolved at the time of destruction) and goes out (is produced in various ways at the time of creation),—whoever comprehends him, the ruler who grants the wish (of liberation), the praiseworthy god, obtains everlasting (absolute) peace.

12. May Rudra,‖ the lord of the universe, the alwise, who produced the gods and gave them majesty, (and) who beheld the birth of Hiraṇyagarbha, strengthen us with auspicious intellect.

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* Or, according to Śáṇkara's explanation: The sacred metres, the sacrifices, offerings, expiations, what has been, and what is to be, all, according to the evidence of the Védas, springs from that immortal letter.

† Attempt to reconcile the doctrine of the Védánta with the Sánkhya.

‡ Or, by the elements (the five great elements) which are his parts.

§ Again in accordance with the view of the Sánkhya; the first producer is nature;—the derived producers are intellect, self-consciousness, and the five subtle elements. All other things, with the exception of the soul, are only productions.

‖ Rudra, here identified with the Supreme Spirit. This verse is the same with 3, 4.

13. To the God who is the lord of the gods, in whom the worlds have their support, and who rules the bipeds and quadrupeds, let us bring an oblation.

14. Whoever knows him who is more subtle than what is subtle within that which is impervious (i. e. pervading the whole material creation), the creator of the universe, the many-shaped, the one penetrator of the universe, the all-blessed, gets everlasting peace.

15. Whoever knows him, who at the due time is the preserver of this world, who, concealed in all beings, is the lord of the universe, and with whom the Bramharshis and the deities are united by concentration, cuts the bonds of death.

16. Whoever knows the blessed God, who, exceedingly subtle, like cream in clarified butter, is concealed in all beings, the one penetrator of the universe, gets liberated from all bonds.

17. That God, whose work is the universe, that supreme soul, who is always dwelling in the hearts of (all) beings, is revealed by the heart, discrimination (manishá), and meditation (manasá). Those who know him, become immortal.*

18. When there is no darkness (when all ignorance has disappeared), then there is neither day nor night, neither existence, nor non-existence (all differences have ceased); (then there is) the all-blessed even alone. He is everlasting, he is to be adored by Savitri (the deity of the sun), from him alone has arisen the ancient knowledge (of Bramha).

19. None is able to comprehend him in the space above, in the space below, or in the space between. For him whose name is the glory of the universe (or infinite glory), there is no likeness.

20. Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart (in the ether of the heart) by the heart (pure intellect) and mind, become immortal (*vide* v. 17).

21. "He is unborn;" thus thinking, some one perturbed (by the misery of the world) may be found (to pray): "O Rudra, let thy auspicious (dakshina)† face preserve me for ever.

* The latter half of this verse is taken from Ka'th. 6, 9.

† "Dakshina," according to S'ankara, means either "auspicious," or "southern" (right), that is, which is turned to the south.

22. Injure not our children, nor our grandchildren, nor our lives, nor our cows, nor our horses, nor slay in anger our valiant men; for with offerings we always invoke thee.‡

‡ This verse, according to Weber, occurs in the Váj. Sanh. xvi, 16., in the Taitt. S. v, 10, 11, and in the Rig. V. S. i, 114-18.

FIFTH CHAPTER.

1. He, the immortal, infinite, supreme Bramha,* in whom both knowledge and ignorance abide unmanifested,—ignorance verily is mortal, knowledge verily immortal,—and who again rules knowledge as well as ignorance, is different (from them.)†

2. He, who one alone, superintends every source of production, (*vide* 4. 11.) every form, and all the sources of production, who endowed his son, the Rishi Kapila‡ at the commencement of the creation with every kind of knowledge,§ and who looked at him, when he was born,‖

3. That God, having in various ways changed every kind (of existing principles) in that field (of Máyá),¶ destroys it (at last) again; having created the divine sages** in the same manner (as at a former period of creation), the Ruler, the great soul, rules supreme over all.

4. As the sun, manifesting all parts of space, above, between, and below, shines resplendent, so over-rules the all-glorious, adorable God, one alone, all that exists in likeness with its cause.††

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* The compound "Bramhaparé" means, either he who is greater than Bramha or Hiraṇyagarbha, or "the Supreme Bramha" (Parasmin va Bramhani).

† Again a view of the Sánkhya.

‡ S'ankara explains this passage very artificially. Kapila is, according to him, not the founder of the Sánkhya, but another name of Hiraṇyagarbha, and he tries to prove this, first, from the name of "Kapila," which means brown, so that Kapila would be here an adjective, instead of "Kapila Varṇam, the brown or golden-coloured," which thereby would refer to Hiraṇyagarbha; and, secondly, from a passage of a Puráṇa; the latter, however, proves the contrary; for there is Kapila mentioned as the founder of the S'ankhya, and to praise him, he is identified with Hiraṇyagarbha.

§ With the four kinds of knowledge of the Sánkhya, viz., virtue, knowledge, renunciation of wordly desires, and superhuman power.

‖ As a father does at his son after his birth.

¶ The World.

** The divine sages, according to S'ankara, Marichi, and the other divine Rishis.

†† Yoniswabhábáṅ (all that exists in likeness with its cause, viz. the five elements, which are the same with its cause,—nature) may be also rendered "Yoni : swabhábán" he, (Bramha) the cause (of the whole world) rules all (the elements), which partake of his nature.

5. He, who, the cause of the universe, brings to maturity the nature (of all), who changes all beings, which can be brought to maturity, who, one alone, overrules this whole universe, and who distributes all the qualities (to the things to which they belong),

6. He is concealed in the Upanishads, that are concealed in the Védas. Him Bramha knows as the source of the Védas (or as the source of Hiraṇyagarbha.) The former gods and sages who knew him, became indeed of his own nature, (became) immortal.

7. (The individual soul) who, endowed with qualities, is the performer of work for the sake of its fruit, is even also the enjoyer of those actions. Possessed of various forms, endowed with the three qualities, the choser between the three roads (*vide* 1, 4.), the lord of life, he proceeds from birth to birth by his actions.

8. He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.

10. He is not woman, he is not man, nor hermaphrodite; he is kept by any body which he may assume.

11. As by the use of food and drink the body grows, so the individual soul, by volition, touch, sight, and delusion, assumes successively forms in accordance with its action in the various places (of production).

12. The individual soul choses (assumes) by its qualities, (by the impressions remaining from its former actions) manifold, gross, or subtle forms. By the qualities of its actions, and by the qualities of its body it appears, although it is without any difference, the cause of union with those forms.

13. Whoever knows the God who is without commencement, without end, who within this impervious (world) is the creator of the

universe, who is of an infinite form, the one penetrator of the universe, becomes liberated from all bonds.*

14. Those who know the God, who is to be comprehended by thought (purified intellect), who is incorporeal (immaterial), who is the cause of existence and non-existence, who is all-blessed, and the cause of the origin of the (sixteen) parts, relinquish their bodies.

SIXTH CHAPTER.

1. From delusion some sages say, that the own nature of things (is the cause of the universe), others, that time it is (vid. 1, 2); but it is the glory of God in the world, by which (glory) this wheel of Brahma revolves.

2. For over-ruled by him, by whom this all is eternally pervaded, who is alwise, the lord of time, possessed of (all) qualities, omniscient, turns round the creation, which is to be thought as earth, water, fire, air, and ether.

3. Having created this work (the world), and reflecting on it again, he causes principle (the soul) to be joined with principle (the principle of nature), viz. with one, or two, or three, or eight (principles,)* also with time and with the subtle qualities of intellect (átma.)

4. Whoever, after he has performed works endowed with (their) qualities, places them and all his fondness (upon God),—(for), if they (the works) not exist, the effects also cease,—obtains by the cessation of work that which is different from the principles (of nature).†

5. He is the commencement (of all), the origin of the causes, by which (the body) is united (with the soul); beyond the threefold-divided time, he appears also without time. Whosoever worships in his mind the adorable God, whose nature is the universe, who is the true origin and abides in his own heart, (obtains what is different from the principles of nature.)

6. Whoever knows him, who is greater than the‡ forms of the tree (of the world) and of time, and different (from either), dependent

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* The eight principles are the eight producers of the Sánkhya, viz. nature, the root of all, intellect, self-consciousness, and the five subtle elements of matter. S'ankara quotes a passage, probably of a Puráṇa, in which "mind" is substituted for nature as root of all.—The one principle, to which the soul is joined, is nature, the two are perhaps nature and intellect, and the three nature, intellect and self-consciousness.

† That is to say, he becomes like Brahma.

‡ Vid. Káṭh 6, 1.

upon whom this universe turns round,* who is the establisher of virtue, and the destroyer of sin, the lord of all glory, who abides in one's self, and is immortal, (obtains that which is different from the material principles of creation.)

7. We know him, the supreme great Ruler of all rulers, the supreme deity of all deities, the lord of lords, greater than what is greatest, the resplendent, the praiseworthy Ruler of the worlds.

8. There is no effect for him, or a cause ;† there is none perceived that is like him or superior to him. The supreme power of him is declared to be various; (viz.) it is dependent upon himself, and acting according to (his) knowledge and power.

9. There is in the world no lord of him, nor a ruler, nor also a cause ;‡ he is the cause, the sovereign of the sovereign of causes; for him there is no producer, no sovereign.

10. May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhána, nature,) grant us identity with Brahma,—

11. The one God, who is concealed in all beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, the witness, who is mere thinking,§ and without qualities,‖—

12. The only self-dependent among the many (souls) which are not active,¶ who makes manifold the one seed.** The wise who perceive him as placed within their own selves, obtain eternal bliss, not others.

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* From creation to preservation and destruction, from destruction to creation.

† "Effect" means, according to S'ankara, "body," and "cause" an "organ."

‡ S'ankara explains "Linga" by a sign, on whose cogency his existence could be inferred.

§ That is to say, thinking without any special thought.

‖ The triad of qualities, goodness, activity, and darkness.

¶ Nature only, according to the Sánkhya, is active, and not the soul, which is merely witnessing.

** Either the first nature, or, as S'ankara explains, the subtle elements of matter.

13. He is the eternal one among those that are eternal,* the conscious one among those that are conscious,—the one among the many who dispenses desirable objects. Whoever knows this cause, the god who is to be comprehended by the Sánkhya and Yoga, is liberated from all bonds.

14. There (with regard to Brahma) does not manifest the sun, nor the moon and stars, there do not manifest those lightnings,—how then should manifest this (earthly) fire? When he is manifest (by himself), all gets manifest after him. By his manifestation this whole (world) becomes manifest.†

15. He is the one Hansa‡ in the midst of this world, he is even fire, entered into water.§ Knowing him, one overcomes death; there is no other road for obtaining (the last end of man).

16. He creates the universe, and knows the universe, he is the soul (of all) and the origin (of all), the sovereign of time, endowed with (all) qualities (of perfection); he is omniscient, the lord of the first cause (Pradhána, the first form of creative nature) and of the conscious embodied being, the Ruler of the (three) qualities, and the cause of the liberation, existence and bondage with reference to the world.

17. He is like himself,‖ immortal, and abiding in the form of Ruler, alwise, omnipresent, the preserver of this world; he rules eternally this world; there is no other cause of the dominion (of the world).

18. Let me, desirous of liberation, approach the protection of the God, the manifester of the knowledge of himself, who at first, (at the commencement of the creation) created Brahmá, and who gave him the Védas;—

19. Who is without parts, without action, who is tranquil, blameless, without spot, the last bridge to immortality, (brilliant) like fire when it consumes the wood.

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* That is among the souls. This view of the Sánkhya, adopted by the author, entirely deviates from the Védánta. S'ankara tries to guard against this interpretation by stating, that the souls are said to be eternal by partaking of the eternity of the supreme spirit.

† This verse occurs also in the Káth. U. 5, 14, and in Mund 2, 10.

‡ "Hansa," destroyer of ignorance, according to S'ankara.

§ That is he has entered the heart, like fire, consuming all ignorance.

‖ "Tanmaya" may be also rendered "like the world."

20. Until man is able to compress the ether like leather, there will be no end of misery, except through the knowledge of God.

21. The sage S'wétás'watara, by the power of his austerity and the grace of God, has verily declared to the most excellent of the four orders, the supreme holy Brahma, who is adored as all in all by all the Rishis.

22. The deepest mystery of the Védánta is not to be declared to a son, or again to a pupil, whose (mind or senses) are not subdued.

23. To the high-minded who has an absolute reliance in God, and as in God, also in the teacher, reveal themselves the meanings, declared (in this Upanishad), reveal themselves those meanings.

INTRODUCTION.

THIS short Upanishad is composed for the purpose of exalting the knowledge of the supreme spirit above every other object of human aspiration. It appears to address the last advice of a teacher to his disciples, after the course of their instruction is completed, or to embody the sum total of human wisdom in a few words for those who have attained it.

There are, according to the Vájasanéya Sanhitá Upanishad, two roads which may be followed by man, the one is knowledge of Brahma, the other action in accordance with the precepts of the Védas. Those who are able to understand the nature of Brahma, should consider every thing, the greatest as well as the smallest, as god; for them every thing else should be annihilated by the idea of god, and they should renounce every desire of any worldly object. If he is known in his own nature, as the one, infinite, unchangeable, incorporeal, alwise, holy, all-supporting and self-existent spirit, who is in every thing and yet not defined by it, who is above the apprehension of the senses and the mind, if he is beheld in all beings, and all beings are beheld in him,—then the highest aim of man is attained; there is no longer any grief or delusion.

On the other hand, those who cannot elevate their thoughts to the perfection of his nature, should perform the works, enjoined by the Védas. This may be done in a threefold manner, either by the practice of works alone, or the attainment of knowledge alone, that is to say, of the inferior knowledge of Brahma, when he is represented by worldly qualities or individual deities; or, lastly, by the practice of work together with knowledge of the latter kind.

By the practice of any of those duties man will acquire after death a state of happiness; but as he accomplishes his whole duty only by practising both knowledge (the inferior knowledge) and works, so he obtains thereby after death higher and higher worlds

and the objects of his worldly desires, and at the same time becomes prepared for the reception of the most exalted knowledge. However, all that he obtains, compared with the effect of the knowledge of Brahma, is ignorance, transient and unsatisfactory; for in Brahma alone are absolute knowledge and bliss.

This Upanishad which bears also the title, I's'ávásyam, from its two first words, has been translated by Sir William Jones (Posthumous Works, Vol. VI.) and after him by Ram Mohun Roy, Paley, and by an anonymous author in the Tattwabodhiní Pattriká (vol. I. pp. 339-45.)

THE UPANISHAD

OF THE

Va'jasane'ya Sanhita'.

1.* Whatever exists in this world, is to be enveloped by (the thought of) God (the Ruler).† By renouncing‡ it (the world), thou shalt save (thy soul).§ Do not covet the riches of any one.

2. Performing sacred works,‖ let a man desire to live a hundred years. If thou thus (desirest), O man, there is no other manner, in which thou art not tainted by work.

3. To the godless¶ worlds covered with gloomy darkness,**

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* The first Mantra, according to S'ankara, is addressed to those who strive for the knowledge of Brahma, or for their eternal emancipation, while the second gives advice to those who cannot yet liberate themselves from the bonds of the world; or, as A'nanda briefly expresses it, the first Mantra lays down the rule for knowledge, the second for works.

† "I's", the supreme ruler, the supreme soul, independent of all relations to the world. The whole world is to be considered under the idea of the soul, under the idea, that I, who am the same with the supreme soul, am the world, which in itself is unreal and gets only reality, when considered under the notion of the soul.

‡ S'ankara takes "tyakténa" not as participle, but as noun instead of "tyagéna" (by renunciation); the sense, however, seems preferable, if it is treated as participle.

§ If the world is abandoned, nothing is left but the soul, and as the world is transient and unreal, there exists then no desire of any thing whatsoever.

‖ The works, enjoined by the Védas, as the Agnihótra and other rites. Here are meant works which are to be done at certain prescribed periods; or, as it has been explained, works, the performance of which does not procure any special fruit, but the omission of which produces sin.

¶ Godless are here the worlds of the gods, and they are called godless, because, in comparison with the state of the supreme soul, also the most exalted worlds of the gods are godless.

** Darkness is ignorance.

go all the people, when departing (from this world) who are slayers of their souls.*

4. He (the soul)† does not move, is swifter than the mind;‡ not the gods (the senses) did obtain him, he was gone before. standing he outstrips all the other (gods, senses), how fast they run. Within him the Ruler of the atmosphere§ upholds the vital actions.

5. He moves, he does not move; he is far, and also near; he is within this all, he is out of this all.‖

6. Whoever beholds all beings in the soul alone, and the soul in all beings,¶ does hence not look down (on any creature).

7. When a man knows, that all beings are even the soul, when he beholds the unity (of the soul), then there is no delusion, no grief.

8. He is all pervading, brilliant, without body, invulnerable, without muscles, pure, untainted by sin; he is alwise, the Ruler of the mind, above all beings, and self-existent. He distributed according to their nature the things for everlasting years.**

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* The slayers of their souls are such as are ignorant about the nature of them. They kill the same, because they do not obtain their immortal and unchangeable nature. On this account they assume one worldly form after another.

† In this Mantra the soul is described under opposite qualities, which yet form no contradiction, as the one set belongs to the soul, if considered in its own absolute nature, and the other is ascribed to it, if considered in its relation to the world.

‡ "Swifter than the mind," swifter than what is the swiftest, the thoughts of the mind, because the soul is either not comprehended by the mind, and has therefore escaped it, or where the mind arrives, there is already the soul, has arrived already before, and the mind can never be in advance of it.

§ Mátaris'wá (the ruler of the atmosphere) is explained by S'ankara "mátari, antarikshé s'wasati, gacchatíti váyu:" he who moves in the mother, the atmosphere, that is to say the wind, which in acccordance to him is here the upholder of the whole world the (Sútrátma) Hiranyagarbha, the universal soul. A'pas, literally waters, are here the actions of the living creatures, or the burning heating, shining, and raining of the fire and the sun.

‖ Vide Bh. G. 13, 15.

¶ Vide a similar passage in Bh. G. 6, 30. Vide also Manu S. 12, 125.

** The years, says S'ankara, mean here the Prajápatis (the creators) who are called years.

9. Those who worship ignorance,* enter into gloomy darkness, into still greater darkness those who are devoted to knowledge.

10. They say, different is the effect of knowledge, different the effect of ignorance; thus we heard from the sages who explained (both) to us. (Vid. Tal. U. 13.)

11. Whoever knows both, knowledge and ignorance together, overcomes death by ignorance, and enjoys immortality by knowledge.

12. Those who worship uncreated nature,† enter into gloomy darkness, into still greater darkness those who are devoted to created nature.

13. They say, different is the effect from (worshipping) uncreated nature, different from (worshipping) created nature.‡ This we heard from the sages, who explained (both) to us.§

14. Whoever knows both, created nature and destruction‖ together, overcomes death by destruction, and enjoys immortality by created nature.

15. To me whose duty is truth, open, O Pushan, the entrance to the truth concealed by the brilliant disk,¶ in order to behold (thee.)

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* Ignorance, avidyá, means here Védaic work, if it is done alone without the knowledge of the worship of the gods, or of Brahma, considered under worldly attributes. Vidyá, knowledge, is here inferior knowledge, not the knowledge of the absolute Brahma, but of Brahma, thought under relative attributes; it is opposed to the highest knowledge, because it is also connected with works. The effect of either is:—By works alone the world of the Pitris, the forefathers, is obtained; by knowledge (the inferior knowledge) the world of the gods. Both, however, the inferior knowledge and works, are to be practised by man; if both are performed, then by work death, that is to say natural work and knowledge, is abandoned, and by knowledge the state of a deity obtained.

† Uncreated nature, asambhuti, nature which has no cause, the same with avyakta, unmanifested nature.

‡ Whoever worships Brahma in his effects, in any of the created substances, gets superhuman power (of eight kinds), whoever worships him as uncreated nature, becomes dissolved into the same.—*S'.*

§ This verse, although with some alterations, occurs Tait. U. 1, 3.

‖ That is to say uncreated nature, into which every thing is dissolved.

¶ Brahma, here expressed as "the truth," is considered especially to abide in the disk of the sun. Pushan, the nourisher, is another name for the deity of the sun.

16. O Pushan, Rishi thou alone, O dispenser of justice, (Yama) O Sun, offspring of Prajápati, disperse thy rays (and) collect thy light; let me see thy most auspicious form; (for) the same soul (which is in thee), am I.

17. Let my vital spark obtain the immortal air; then let this body be consumed to ashes. Om! O my mind, remember, remember (thy) acts, remember, O mind, remember, remember thy acts.

18. Guide, us, O Agni, by the road of bliss to enjoyment, (guide us) O god, who knowest all acts. Destroy our crooked sin, that we may offer thee our best salutation.*

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* The nine last Mantras (9 to 18) do not any longer describe the nature of the knowledge of Brahma and its effects, but the effects, resulting from the practice of Védaic works and the devotion towards God, when he is imperfectly comprehended under attributes which belong to him only in his relation to the world. The concluding prayer (15 to 18) must therefore be considered to be spoken at the time of his death by a person, who throughout his life has diligently performed the sacred works, enjoined by the Védas; for he justly has to remember his works, by which alone he can hope to obtain a comparative state of bliss in a next world, while the true knower of Brahma has only attained his knowledge by recounting all works, together with their effects.

INTRODUCTION.

THE object of the Talavakára Upanishad is simply to define the idea of Brahma as the one absolute spirit, and to show its distinction from the world. It does not attempt to investigate its relation either to the individual soul or spirit, or to the material world, but is satisfied to indicate the existence of those relations. Like the S'wétás'watara Upanishad, it commences with the question, who it is by whose decrees mind, life and the senses are engaged in the performance of their functions. It supposes then, that the necessity of a cause for the existence of finite beings has already been admitted, and moreover, that the cause must be absolute, that is to say, which does not require another cause for its own existence and action. This cause, replies the teacher, is the ear of the ear, the mind of the mind, the speech of speech, the life of life, the eye of the eye, or as S'ankara expresses it in his commentary to the Brihat A'ranyaka Upanishad, it is the beholding of the beholding, the hearing of the hearing, that is to say, it is the absolute spirit, by whom all those functions are perceived and ordained; at the same time he is the absolute end of all intellectual beings, by the knowledge of whom a state of perfection and immortality is obtained. Hereby is the idea of Brahma fully defined, and it is impossible to determine it in any other manner; for neither the senses nor the mind can approach it. It is, according to the expression of former teachers, different from what is known and beyond what is unknown; it is therefore also beyond teaching, as it could be taught only by an idea of what is known, but the idea of Brahma is infinite. The terms "known" (Vijnáta) and "unknown (avijnáta) denote here the same as those of "manifested" (vyakta) and "unmanifested" (avyakta), when applied to the world. The manifested is the visible world, which is an effect, and can be perceived by the senses and the mind; the unknown or unmanifested is the invisible world, which is the cause of the former, and can only be apprehended by

the mind. Brahma is therefore beyond both, and the absolute cause of both, or he is, in accordance with the first definition, that which cannot be perceived by the senses and the mind, and by which those organs themselves are determined and brought to existence.

Hence it cannot be said of Brahma, that he is well known in the same way as a substance which may be perceived by the senses and clearly defined. It is very little we know of him in his relation to the senses and the deities which superintend them. The idea of him must be again and again considered to separate it from other elements, and on reflection we can only maintain that we have an undefined knowledge of him, or, to express it in the words of the Upanishad, we cannot say, that we know him, nor, that we do not know him. Those who fancy that they know Brahma, viz., that they can describe him as any thing which they perceive in nature, or as the material cause of nature, or as mind, do in reality not know him; those, on the contrary, who know that they do not know him in this manner, have a knowledge of him. The sense of this part of the Upanishad is somewhat obscure, and admits of a double explanation. The one is: Brahma cannot be comprehended by common knowledge, as he is infinite, and whoever defines him accordingly, has only an inadequate knowledge of him; for the knowledge of the senses or the mind is always finite; it is therefore by a knowledge which is not a knowledge in the common sense of the word, that he must be apprehended, and on this account it may be said, that Brahma is comprehended by those who do not know him, (in the common sense of knowledge), and not comprehended by those who know him, (in the same sense). The other explanation is: The instrument, by which Brahma is to be comprehended, is intellect; but intellect in its highest flights is yet something created and finite, and it remains therein constantly the difference between knowledge and its object, which cannot be destroyed without destroying intellect itself. Therefore man, while united with his body, does not fully comprehend Brahma; he approaches merely nearer and nearer to this aim, without wholly attaining it, and the sense of the passage "those comprehend him, who do not know him," would be, that those who are aware, that they cannot comprehend Brahma by intellect, know him as well as he may be comprehended by man. Either explana-

tion accords with the spirit of the Upanishads; for they teach, that a knowledge of Brahma is possible, as well that Brahma cannot be fully comprehended by man; and according to them there is not even a contradiction in the admission of both views; for they maintain, that an adequate knowledge of Brahma is only gained at the time when the intellect, which comprehends Brahma in a finite way, has ceased to exist.

In summing up, the Upanishad declares that Brahma is comprehended, when he is known as the nature of every thought, as mere knowledge, whereby the idea of individual existence disappears. By a knowledge of this kind the last aim of man is obtained, while every other idea of Brahma produces great calamity, that is to say, leads again and again from birth to birth, and to the unhappiness inseparable from worldly existence. Hereby the Upanishad, as setting forth the knowledge of Brahma, is concluded; its remaining part illustrates by a narrative the infinite nature of Brahma, and the consequences resulting from a knowledge of him.

The Talavakára Upanishad is commonly called Kéna, from the word Kéna, with which it commences. It is one of the Upanishads in the Atharva collection, and belongs also to the Sáma Véda, where it forms, according to S'ankara, the 9th chapter of the Talavakára school. It is the text of this school, which S'ankara has followed in his explanation. The Sáma text contains four sections, while the Atharva does not appear to have any divisions. Anquetil has translated it under the title of "Kin" (pp. 291-98). Other translations are by Rammohun Roy and after him by Poley. Windischmann rendered it into German. Another German translation after the French of Pauthier is given in the "Magazin fuer die Literatur des Auslandes" 1833, No. 63,* and it has been lastly translated into English in the Tattwabodhini Pattriká. (Vol. I, p. 349 to 351). Weber has commented on some of its passages in his "Indische Studien." (Vol. II. Part, 1, pp. 181 to 195.)

* I owe these last notices to Weber. (*Ind. St.*, vol. ii, p. 181.)

Kéna

THE TALAVAKA'RA UPANISHAD,

OF THE SA'MA VE'DA.

FIRST SECTION.

1. (The disciple asks): By whom decreed, (by whom) appointed, does the mind speed (to its work)? By whom ordained does the first* life proceed? By whom decreed, is the word pronounced? Which god assigns (their functions to) the eye and ear?†

2. (The teacher answers:) He who is the ear of the ear, the mind of the mind, the speech of speech, is verily the life of life, the eye of the eye.‡ The wise who have abandoned (those individual existences) when departing from this world, become immortal.

3. Him (the supreme Brahma) does not approach the eye, or speech, or mind.§ We do not recognise (Brahma as any thing perceptible; therefore) we do not know how to teach him (his nature to a disciple). It is even different from what is known (from the manifested universe; if you then say, it must be the unmanifested universe, no) it is also beyond what is not known (to the senses, it is beyond the unmanifested universe). Thus we heard from the former (teachers) who explained it to us.‖

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* First life, because it was produced previous to the senses.

† Vide Káthaka U., 6. 2—3. Taitt. 2, 8.

‡ And it is he, upon whom all depends, who has called those substances into existence and appointed to them their actions.

§ A similar passage occurs in the Káth. U. 6, 12:—"He cannot be obtained by speech, not by the mind, not by the eye." Mund:—3, 8. "He is not perceived by the eye, not by speech, not by the other senses, not by austerity, nor by action;" and Taitt. U. 2, 4:—"A person who knows the bliss of Brahma—from which words together with the mind return, without comprehending it."

‖ "Thus" &c. occurs in the Vás. U. 3,10, where for "púrvéshám" (from the former) "dhiránám (from the sages) is substituted.

4. Think that which is not manifested by speech, and by which speech is manifested, even as Brahma, and not what is worshipped as this (any individual being which is perceived).

5. Know that, which does not think by the mind,* and by which they say the mind is thought, even as Brahma, and not what is worshipped as this.

6. Know that which does not see by the eye, and by which they see the eyes, as Brahma, and not what is worshipped as this.

7. Know that which does not hear by the ear, and by which this ear is heard, even as Brahma, and not what is worshipped as this.

8. Know that, which does not breathe by breath, and by which breath is breathed, even as Brahma, and not what is worshipped as this.

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* "The mind," insists S'ankara, is here not to be understood in the common sense of mind, as the internal organ in contra-distinction to the other organs, but as that internal faculty in which both mind and intellect are comprehended.

SECOND SECTION.

1. If thou thinkest,* I know well (Brahma), (I say), what thou knowest of the nature of that Brahma, (with reference to the soul) is indeed little, (it is indeed little) what thou (knowest) of his (nature) with reference to the deities; therefore is (Brahma (even to

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* I will give here in substance the remarks of S'ankara on this passage :—

A pupil who has attentively followed the exposition which has been given on the nature of Brahma in the first section, is compelled to think, that he perfectly knows Brahma. It is the well-defined meaning of all the writings on the Védánta, that the self or soul of every one who knows, is Brahma. Further the idea of Brahma is in this Upanishad introduced by the passage : "He who is the ear of the ear;"—and firmly established by the passage : "That which is not manifested by speech, &c." Lastly, the decision of the school of the Védánta is given in the words : "He is even different from what is known, &c." Notwithstanding these apparent reasons, the pupil is wrong in supposing that he has obtained a perfect knowledge of Brahma. Of every thing which may become an object of knowledge, a perfect or definite knowledge is possible; but not so of a thing, which cannot become such an object. This is Brahma; for he is the knower, and the knower may well know other things, but not make himself the object of his knowledge, (or if we should render this in modern phraseology : The subject of knowledge, "I who know," can never become its object; for having become object, it ceases to have the nature of subject) in the same way as fire can burn other things, but not itself. (What a contrast to the system of Fichte !) Nor can it be said, that Brahma may be made the object of the knowledge of another; for beside him, none that knows exists.

If here the pupil asks, is the nature of Brahma manifold, as it appears implied in the words of the text : "What thou knowest—is *little*," which conveys the idea of a more or less,—the answer is : In reality there is but one notion of Brahma, as he is without form, colour, &c., but apparently his nature is manifold, which arises from the false notions under which his nature is represented.

If it is further said, the nature of every thing is that, by which it is defined; Brahma is especially defined by consciousness, which does neither refer to the external senses, nor to the internal sense, but merely refers to Brahma; therefore Brahma is consciousness, we admit, that this is true; yet thereby no exact idea of Brahma is obtained; for what we understand by consciousness, knowledge, &c., is only accessible to us by means of the

be considered by thee.* (The pupil says:) I think, he is known (to me).†—I do not think, I know (him well); but I do not know, that

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senses or intellect, and expresses therefore not knowledge as it is in itself, but as it is reflected by some medium. It is therefore true, what has been said before: "He is even different from what is known; he is also beyond what is not known."

* As the nature of Brahma, with reference to the soul, is unknown to thee, so also his nature with regard to the deities. If this is the case, his infinite nature is much less comprehensible, and I therefore think, that thou hast yet again to reflect about his being. I quote here Weber's remark on the term "mímánsyam". (Vide W.'s Ind. S. vol. ii., p. 184.) The verb, "mímáns," and resp. the noun "mímánsá" is frequently used in the S'atapatha Bráhmaṇa, and it appears to have been, beside Upanishad, the oldest among the names which at a later time denoted philosophical enquiry, as none of the others, viz. Tarka, Yoga and Sánkhya occur in the S'atapatha Bráhmaṇa. The latest among them seems to be Sánkhya; (it is moreover formed by a Taddhita derivative), as it is first found in the S'wétás'watara Upanishad, and in the later Upanishads of the Atharvan; Tarka, on the other hand, occurs, although controverted, in the Káṭhaka Upanishad, and the term there probably denotes the same as the later Sánkhya; for, from the later use of this name we must not infer that this form of speculation (the Sánkhya) took its rise also at a later time. On the contrary, founded upon the principle of dualism (first matter and first spirit) it occurs, (although generally combated) already in the Bráhmaṇas, beside the unitarian principle, and it is even the same philosophy, which, in its exoteric manifestation, is known to us as Buddhism. The technical term of "Yoga" is first found in the second part of the Káṭhaka (6th vol., 11.) and denotes its own unitarian doctrine. The term "nyáya" is met with in the Muṇḍaka Upanishad, but probably in a spurious passage (vid. Ind. S. i., 281.) The name of Védánta is also found in the Muṇḍaka Upanishad in a passage, which occurs likewise in the Taitt. Á. x, 12, 22; and is therefore derived from that Upanishad, or from a common source.

† The answer of the pupil, when he has reflected on the words of the teacher, is given under the formula: "I do not think, I know (him well); but I do not know, that I do not know (him)." Against this the teacher argues: Then you do not know Brahma; for there is a contradiction, when you say, I do not know him well, and I know him. If you do not think, you know him well, how can you think, you know him? If you, on the other hand, think you know him, why do you not think, you know him well? The pupil, however sharply attacked by the teacher, remains unshaken in his faith. Cor-

I do not know (him).*—Whosoever amongst us knows that (tat) (word): "I do not know, that I do not know him," knows him (tat, Brahma).

3.† By him (the knower of Brahma) who thinks that Brahma is not comprehended, Brahma is comprehended; he, who (not knowing Brahma) thinks that Brahma is comprehended, does not know him. (Brahma) is unknown to those who (think to) know him, (and) known to those who do not (think to) know him.‡

4. If he is known to be the nature of every thought, he is comprehended.§ (Hence, from this knowledge) (a person) gains immortality. (A person) gains power‖ by the soul (by one's own self), (and) by knowledge immortality.

5. If in this world (a person) knows (the soul), then the true end (of all human aspiration) is (gained); if a person in this world does not know (the soul), there will be great calamity. The wise who discern in all beings (the one nature of Brahma) become immortal, after departing from this world.

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tain of the declaration of the S'ruti, of the tradition of the schools, and of the assent of his own mind, he repeats the formula.

* The Sanscrit text is: "no na védéti véda cha." This passage is rendered, in accordance with the explanation of S'ankara, by the translator in the Tattabodhini Pattriká (vol. i, p. 349.) "It is neither that I know him not, nor is it that I know him," an explanation which is also admissible.

† The S'ruti expresses in this verse the same meaning in its own words.—*S'.*

‡ This may also be translated:—"To those who know Brahma, he is unknown, and known to those who do not know him." S'ankara reminds here that by those, who do not know Brahma, not such are meant as are entirely ignorant of him, as they would not have the idea, "we know Brahma," but those who behold him by a supersensual (*5. v.* v.) attribute, as by the mind, intellect, &c. The idea, which is produced, is no true knowledge, because it does not agree with the absolute nature of Brahma.

§ Or also:—"If he, by whom every thought is known, is comprehended, immortality is gained;" or, "If he is comprehended as the knower of every thought." The meaning is, if he is known only as spirit, without any determinate object, whose nature is only to think, to know, if he is known as the beholder of the beholding.

‖ Power, obtained by wealth, &c., does not overcome death, because it is external and transient; the power gained by the knowledge of the soul, is able to overcome death, for it is internal and eternal in itself.

THIRD SECTION.

1. Brahma was once victorious* for the sake of the gods. By the victory of Brahma the gods obtained majesty. They reflected: To us belongs this victory, to us belongs this majesty.

2. He knew even that (delusion) of them; he manifested himself to them. They did not know him (and asked each other): Is this (being) worthy of adoration?

3. They spoke to Agni: Játavéda, do ascertain, whether this being is worthy of adoration. (He replied:) Be it so.

4. He (Agni) ran up to him (Brahma).—He (Brahma) said: Who art thou? He answered: I am verily Agni, I am verily Játavéda.

5. (Bramha asked him:) What power hast thou, who art of such a nature? (Agni replied:) I can even burn whatsoever there is on earth.

6. He placed a blade of grass before him (saying): Burn this. Approaching it with all his might, he could not burn it. He thence returned (saying): I could not ascertain, whether this being is worthy of adoration.

7. Then they spoke to Váju: Váju, do ascertain, whether this being is worthy of adoration. (He replied:) Be it so.

8. He (Váju) ran up to him. He (Brahma) said: Who art thou? He answered: I am verily Váju, I am verily Mátaris'wá.†

9. (Brahma asked him:) What power hast thou, who art of such a nature? (Váju replied:) I can even sweep away whatsoever there is on earth.

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* "Victorious," he defeated the Asuras, when they were fighting for the supremacy with the gods. S'ankara observes, that the following legend is either written for the purpose of illustrating the difficulty of knowing the nature of Brahma by the example of the gods, or for his praise, since by the knowledge of Brahma, Agni and the other gods obtained their power.

† "Mátari 'wá, mátari, antarikshé s'wayati iti Mátaris'wá," he sleeps in his mother, in the sky, and is therefore called Mátaris'wá.—*S'.* (Vid. I's'á U., where the same term occurs.)

10. He placed a blade of grass before him (saying): Sweep away this. Approaching it with all his might, he could not sweep it away. He thence returned (saying): I could not ascertain, whether this being is worthy of adoration.

11. Then they spoke to Indra: Maghavan, do ascertain, whether this being is worthy of adoration. (He replied:) Be it so. He (Indra) ran up to him. He (Brahma) disappeared before him.*

12. There in the ether he met with a woman, highly adorned, with Umá, the daughter of Himavat.† He asked her: Is this being worthy of adoration?

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* As Indra is the most powerful of the gods, Brahma disappeared to show of how little avail his power was to obtain a knowledge of Brahma.

† Indra did not return, like Agni and Váju, but remained in contemplation of that being. Knowledge, in the form of Umá, perceiving his faith in the adorable being, manifested herself to him. "Haimavatim" means either "adorned with gold," or the daughter of Himavat; for as she is constantly, together with I's'wara (S'iva), she of course is able to know. Thus far S'ankara in explanation of this passage. His last conjecture appears to be most plausible, if we could persuade ourselves that at the time of the composition of this Upanishad the worship of S'iva had been already existing.

I here quote Dr. Weber's remarks on this passage (I. S. vol. ii. p. 186-90.)

"The exposition in the 3rd and 4th sections points to a time, when, instead of the three principal gods, Agni, Váju and Súrya, who had gradually been considered as the representatives of things divine on the earth, in the atmosphere, and in the heavens, three others were assumed, viz. Agni, Váju and Indra. The latter are in fact only two, as Indra is essentially the same with Váju. Of the first triad I have found a great many examples in the two Yajur Védas, of the latter, which is rather a duad, only one (in the Purushasukta of the Rig text). Nor am I able to give a satisfactory explanation of it. On the other hand, the identity of all things divine was already comprehended in Brahma; and it is moreover the object of this legend to illustrate or inculcate the supremacy of this Brahma over all divine manifestations in time and even over the triad of them. But how to explain the relation of Umá Himavati, who appears here as the mediator between Brahma and the deities? According to S'ankara she is Vidyá (knowledge) which Umárúpini' (in the form of Umá) manifests herself to Indra. The same view is taken by Sáyana who (Taitt. A'. x. 1,150,) quotes this passage at the explanation of the word soma. He says there: Himavat—putryá gauryá brahmavidyábhimánirupatwád gauriváchaká umás'abdo/brahmavidyám upalakshyati, ata éva talavakáropanishadi brahmavidyámúrti prastávé brahmavidyámúrti pathy-

até bahus'obhamánám umám havimavatíin tám haváchéti, tadvishaya tayá Umayá saha vartamánatwát soma: and in the same way ibidem, anuv. 38 (8 Dráv.)—umá brahmavidyá tayá sáha vartamána soma paramátman; farther, ibid. anuv. 18 Dráv. (22 Andhra)—ambiká jaganmátá párvati' tasya bhartre (Ambikápatayé is the reading of the text) tasyáé éva brahmavidyátmaka déha umás'abdénochyaté, tasyá swáminé (the text reads Umápatayé, but only in the Drávida, not in that of the Andhras.) This latter is the only passage in Védaic writings, beside the Kéna Upanishad, where I have met directly with the name of Umá; for the "umásaháya of the Kaivalya U. does not belong any more to Védaic writings, and although the commentaries also elsewhere, as Sáyaṇa in the passages referred to, explain the soma by Umayá sahita, (for instance Mahi'dhara in explanation of Váj. pp. 16,39, and Bhaṭṭa Bh. M. commenting on the corresponding passage of Taitt. S.) yet such a view is undoubtedly no more founded than in the passage, quoted from Sáyáṇa, where the term means simply the juice of the Soma. If then, from what has been said, viz. partly from the agreement among the commentaries, partly from the position which Umá holds here in the Kéna U., the meaning of it as brahmavidyá seems to be pretty well certain, and directly to identify itself with the Saraswatí, the divine word, if we even might be tempted etymologically to connect her with the sacred word "Om," yet there are other points which seem to suggest quite a different view of the original meaning of Umá. First, why is she called Haimavatí? (S'ankara gives two explanations: hémakritábharaṇavati' athavá himavato duhitá). What connexion has she with the Himavat? Is it, that the brahmavidyá came first from the Himavat to the A'rians who inhabited Madhyadés'a? That the north of India was distinguished by a greater purity of language, and that people went there to learn the language (vácham s'ikshitum) and on their return enjoyed more respect and authority, we have seen before from the Kaushitaki Bráhmaṇa (1,153); it would now be quite in order, if this had not been limited to language, but extended to philosophy, and if the knowledge of the one eternal Brahma had been sooner attained in the peaceful valleys of the Himavat than this was possible in Madhyadés'a, where practical life had yet too much hold on the mind. However, such a view of the Umá Haimavatí seems to me very hazardous; for, independent, that in the explanation of the old Indian deities, it appears to be better to refer more closely to their relation to nature than to speculation, we do not know precisely, whether Umá really denotes the brahmavidyá, and moreover, her later relation as the wife of Rudra (in the Taitt. A'.) and resp. of S'iva would be entirely unintelligible. There is now among the names of this latter (the wife of Rudra) a similar one, viz. Párvatí, to judge from which we ought not to place the accent upon Himavat, but upon mountain, and to this I would add the names of Rudra which we learnt before from the S'atárudriya, viz. giris'a, giris'anta, giris'aya, giritra,

in which we traced the origin of the belief, that S'iva was dwelling on the Kailása. It is the tempest which rages within the mountains, and his wife is therefore called properly "Parvati'," "Haimavatí." It is true, it is hence not evident, what is meant by his wife ;* originally she is perhaps not even his wife, but his sister; for Umá and Ambiká are at a later time evidently the same, and Ambiká is the sister of Rudra (vide. I, 183). This identity with Ambiká suggests to us a new etymology of Umá; for as Ambiká, "mother," seems merely an euphemous flattery to propitiate the cruel goddess (vid. Mahi'dh. commenting on Váj. S. p. 3,57.) (in the same manner Rudra received the name of S'iva) so it appears also necessary to derive the name of Umá from the root "u" "av" to protect. No doubt, a final vowel before ma gets commonly guna, or is prolonged, but sima and hima show, that this is not necessary, and the name of Rumá (unless it is to be derived from Ram) is perhaps of a corresponding formation. It remains indeed involved in doubt, in what manner the cruel wife of Rudra appears here in the Kéna U. as the mediator between the supreme Brahma and Indra, unless this Upashad belongs to a time, in which S'iva, her husband, was considered the supreme deity, I's'wara, and resp. Brahma, that is to the time of a sect of S'iva. If this remains questionable and improbable, yet for the first the view must be maintained, that the idea of Umá as brahmavidyá is founded on this sole passage of the Kéná U., unless without any complication the original unity of Umá with Sarasvatí, which we pointed out in the preceding note, is here still transparent.

* Does she perhaps denote the torrents of rain which are sent forth by Rudra, the storm from the mountains and clouds? And does the name of "Ambiká" bear a direct relation to this? In the same manner Saraswati, the goddess of rivers and of speech, is called Ambitamá, is addressed by "Amba," and is named "uttamé s'ikharé játá parvatarmúrdhani? According to this, Umá and Saraswati, Ambiká and Ambitamá, Párvati and Parvatarmúrdhani would perhaps have the same origin, and their separation had only gradually ensued, so that the destructive power of nature had been centred in the one, and in the other the beneficient harmonious power of song of the flowing waters? We had therefore in the Umá of the Kéna U., and in the Varadá of the Taitt. A'. to see two examples of the original unity of both of them.

FOURTH SECTION.

1. She said, it is Brahma; for verily in this victory of Brahma you obtained majesty. Hence (from the word of Umá) he (Indra) even knew Brahma.

2. Therefore verily those gods, Agni, Váju and Indra, became excellent before the other gods; for they nearest touched that Brahma; they first knew that Brahma.

3. Therefore verily Indra became excellent before the other gods; for he nearest touched that Brahma; he first knew that Brahma.

4. This is a declaration (in illustration) of him, he shone forth like (the splendour) of the lightning;* he disappeared like (the twinkling) of the eye. This (is the comparison of Brahma) with reference to the deities.

5. Then (follows a comparison of Brahma) with reference to the soul. The mind approaches, as it were, to this (Brahma); by the mind one recollects him; (by the mind) he is again and again ascertained.

6. He is verily to be adored by that (individual soul). By the name of the adorable he is to be worshipped. All beings pray to him who thus knows that (Brahma.)†

7. (The pupil speaks:) O venerable, tell the Upanishad.‡ (The teacher answers:) The Upanishad is made known to thee, we have explained to thee the Upanishad, referring to Brahma.

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* The meaning of this according to S'ankara, may also be, that Brahma, showing for an instant to the gods his nature, disappeared. This verse is intended to compare the nature of Brahma with reference to the superintendence of deities (adhidaivatam) and the sense is, that the perception of Brahma through the senses takes place like lightning, that, before it can be said, there is a perception, the perception has already disappeared. The comparison either refers to the instantenaousness of the lightning or to its splendour.

† Vid. B. A'. U. 1. ch. 4th Br. 16, where it said: "As every one desires continuance of his place, so verily desire all beings welfare for one who thus knows (because he is the place for all beings).

‡ This request of the disciple is evidently made for the purpose, that no doubt should remain, whether the doctrine taught before, contains the whole

8. (The means) for its obtainment (are): Restraint (of the senses), subduing (of them) and work; the Védas with all their members are its foundation, truth its abode.*

9. Whoever knows it (the Upanishad) in such a manner, after having shaken off all sin, abides in the eternal, glorious place of heaven, abides in heaven.

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science of Brahma or not, and the sense is: The knowledge of Brahma is completed by what has been said of him before, there is nothing else that belongs to it, as it is independent of every other knowledge. There are, however, some means, by which the mind gets prepared for the reception of the knowledge of Brahma; but, however necessary they are as means, they are not included in that knowledge as a part of it, nor do they give the foundation to it.

* "Restraint," tapas, austerity; "work," all ceremonial ordinances, enjoined by the Védas; the members of the Védas (védánga) are the six sciences by which the understanding and application of the Védas are effected.—*S'* Vid. a similar passage Taitt. U. I. vi. 9th Anuv.

INTRODUCTION.

THE Katha Upanishad, as commented on by S'ankara A'chárya, consists of two parts (Adhyáya), each of them containing three Vallis (creepers). Dr. Weber* is of opinion that the Katha originally closed with the third Vallí, and his reasons are, that the first

* *Indische Studien;* vol. ii. pp. 197—200. Even a hasty glance at the Katha Upanishad shows, that it consists of two parts, the first of which is formed by the first, the second by the second Adhyáya. While the first part is quite independent and complete, and moreover proved as such by a formal conclusion, offering promises to those who would declare or hear this "náchikétam upákhyánam,"—the second is composed almost exclusively of Védaic quotations, which are to prove more in detail the doctrines pronounced in the first, and which are always introduced by "étad vai tad," exactly in the manner and sense of the "tad api ésha sloko bhavati," "tad éshá 'bhyanúktá," &c., in the Bráhmaṇas, and of the "tathá choktam, yatah", "aparam cha" in the Hitopadés'a. It is therefore quite proper, that in the enumeration of the Atharva Upanishads with Colebrooke (and in Chambers 127 b.) both parts are directly counted as two different Upanishads. That the second part is later than the first, independent of the nature of the case, is clear from several other, especially linguistic, reasons. First, the name of Nachikétas is no longer mentioned therein, with the exception of one passage (added to it at a yet later time) at its close, where, however, he is called Nachikéta instead of Nachikétas, but he is constantly addressed by the name of Gautama, which name again is not used in the first part. Farther the word "déha" for body is not met with in the first part, as it is in the second. Except in this passage, I have as yet found this word only in Taitt. A'. x. 13, and if its interpretation "what sullies" is correct, it belongs to a pretty advanced stage of Indian ascetism. With this it further agrees, that in § 3 of the second part the technical term of "Yoga" is known, and explained to denote the highest degree of devotion, which is perhaps a sign that this expression was then yet new and required interpretation ..... Verses 7 and 8 in § 6, lastly, are only a (modified) repetition

part is complete, and has a formal conclusion, that the second part consists almost entirely of Védaic quotations, that there is a difference of language in the first and second parts, and that in the Atharva list they are enumerated as distinct Upanishads. These arguments appear conclusive, and we would especially urge the difference in the composition of them. The subject of the Upanishad is indeed fully treated at the conclusion of the first part; in the second there is no new thought; and, although not a mere repetition of the first, there is no leading idea by which its parts are arranged, so that it appears to have been composed at a later time, with a view of elucidating some of the topics of the first part more explicitly, and of proving its doctrines in a more convincing manner.

The Katha has always been considered as one of the best Upanishads, and it must be admitted, that in elevation of thought, depth of expression, beauty of its imagery and an ingenuous fervour, few are equal to it. The lofty conception, by which in its introductory legend* Death is made to give a reply to the highest questions human mind can propose to itself, the enthusiasm and intimate conviction which Nachikétas shows about the infinite superiority of what is good over the pleasures of the world, even if

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of 3, 10—11. However, likewise the second part, although later than the first, has yet a pretty ancient form, a character, which it owes perhaps more to its quotations (as 5, 9—11 Agni, Váyu, Súrya) than to its original passages. It is evident, that the second part originally concludes after the words "tam vidyáchakram amritam," which for this purpose are repeated. The two next verses are a still later addition, the first prompted by a tender heart, which could not suffer the reader to remain in doubt about the fate of Nachikéta (sic!); this, however, is quite un-Védaic, and never occurs in the legends of the Bráhmaṇas, viz., that he attended to the doctrines of Death,—the second is the introductory and concluding verse, already discussed, which it has in common with the three last Upanishads of the Taitt. A'raṇyaka, and which here also has crept in, because this is originally considered as a Taittiríya Upanishad.

* The legend itself is borrowed from the Taitt. A'. prop. xi, 8, where Nachikétas's visit in the empire of Yama is described (vide Weber's *Indische Literaturgeschichte*, p 90); but the mode in which it is treated here, is original. The part of the legend, which is borrowed, is distinguished even in language from the rest; for while the language of the Upanishad is elevated and refined, it is simple and even rude in the legend.

their enjoyment be as perfect as lies in its nature, the firmness which he maintains amidst all the allurements that are placed before him, and which bears some resemblance to the energy of mind with which Plato in the first and second books of his "Republic" shows that Justice has an incomparable worth, and ought to be preserved under any circumstances, the fine comparison of the body with a car, the soul with a rider, the senses with horses, the mind with the rein, &c., and which again recalls Plato by the similar comparison in his "Phædrus,"—place it in a high rank as a poetical exposition of the doctrine that man is the same with the infinite soul.

In a philosophical point of view we cannot give the same praise, at least as to the form of the Upanishad; there is little connexion between the thoughts, no progress from one to another, so that they rather appear a compilation than the production of an original thinker. If we moreover attend to the distribution of the subject, at first no arrangement is found, the sentences do not shew a connected sequence, as when treating on one subject, another starts up without apparent necessity. On a closer examination a certain order becomes manifest, and to render this more perceptible, I shall state here the chief questions to which an answer is sought in every Upanishad, questions which are in fact, and must be, the subject of investigation to every philosophy, although they may assume a form very different from the one in which they are found in the Upanishads. They are one practical and three theoretical questions. 1. What is the highest object of man? 2. What is the last cause of the world? 3. In what connexion is this cause with the world? and, 4. How do we know of it?

The first Vallí endeavours to answer the first question. Its views are briefly as follow:—It is generally thought that knowledge of the Védas leads to supreme happiness; but the happiness, which is derived from such a knowledge, and from the performance of the rites enjoined by the Védas, viz., the enjoyment of heavenly bliss, is transient, and does not satisfy the mind of man, who is desirous of a happiness wherein there is no change.

This happiness is possible only under the condition, that the soul itself attains to an unchangeable state, and hence the question arises, whether after death there is an existence of the soul,

separated from all the instruments of transient enjoyment, as the senses, the mind, &c. The investigation is difficult; but there should be no hesitation of entering upon it; for the object is incomparably high, as it is a knowledge which leads to unalterable bliss.

In the second Vallí a general solution is given of the questions:— What is the last cause of the world, and how do we know of it?

The good, in accordance to it, is different from what is pleasant; and on this account man has to choose between either; for from the diversity of their nature both cannot be obtained together. By discrimination it will be found, that the good is the higher of the two. The knowledge of the things that are pleasant is in fact ignorance,* because it leads to delusion about the true nature of things, viz. by producing the belief, that only this world with its enjoyments exists, and not another. The result of this ignorance is, that the soul passes from life to death and *vice versâ*. Knowledge, on the other hand, refers to what is good, and its object is the true nature of the soul of man. It is different from virtue and vice, from cause and effect, different from past, present and future times. The soul then by which man knows, is not born, nor does it die; it is not cause or effect; it is unchangeable, and the visible changes are only changes of the body. It is the one, infinite Brahma, who is incorporeal, great and all-pervading, and although infinite, placed in the cavity of the heart of the living creatures.

The knowledge of Brahma, or of the soul as Brahma, is difficult to obtain, it requires both an able teacher and an able disciple. It is not acquired by mere arguing, not by knowledge and understanding of the Védas, or by manifold science, but by the union of intellect with the soul (Adhyátma Yoga). The most perfect means to acquire a knowledge of Brahma is the meditation on the word "Om,"

* The idea, here expressed, that knowledge which has no reference to the supreme soul, is ignorance, approaches closely the tenet of the Védánta, that the world is produced by ignorance, delusion, and far out-strips the more cautious Muṇḍaka Upanishad, (1, 4) according to which two sciences, viz. the science of Brahma and the science which refers to the Védas, are admitted, although the latter is declared to be inferior.

which is the substance of all the declarations of the Védas, and which refers either to the inferior or supreme Brahma, or to Brahma, considered either in his relations to the world, or in his own absolute nature. Or the knowledge of Brahma can only be gained by a person whose senses are subdued, whose intellect is concentrated, whose mind is at rest, and who has the desire of knowing him.

The third Vallí treats on the relation between the infinite Brahma and the world in general, and with special reference between Brahma and the individual soul.

There are two souls in this world, the embodied or finite soul, and the unembodied or infinite soul.* The embodied soul is endowed with senses, their objects, the mind and intellect, and is the ruler and enjoyer. Among them the objects are higher, that is to say, more comprehensive and subtle, than the senses; the mind higher than the objects; the intellect (buddhi) higher than the mind; higher than the mind the great soul (mahátma); higher than the great (mahat) the unmanifested (ávyakta); higher than the unmanifested the soul, which is without limit, and which is the last aim. This soul, concealed in all beings, is not manifest, but it becomes so to concentrated intellect; to know one's self as gradually depending upon intellect, the great soul, the placid soul, is to advance to the knowledge of Brahma, by the acquiring of which true immortality is gained.

The fourth Vallí is, according to S'ankara, to show that the great obstacle to a knowledge of the soul is ignorance. However, it appears rather to give an answer to the question:—How can the soul be known, if it is concealed, which was maintained at the end of the

* There may be here a doubt, what is meant by the "two who drink the due reward from their works in this world," whether the individual soul, and the universal soul, which is the totality of the individual souls, or the individual soul and Brahma in his real nature as separate from all worldly relations The latter is evidently the sense of the passage; for with regard to the universal soul, the same necessity would exist to know itself as the infinite soul, and therefore no contrast could exist between the individual and universal soul; and, secondly, this meaning is borne out by the further exposition, where first the nature of the individual souls is described, and afterwards that of the infinite Brahma, while no allusion is made to the notion of an universal soul.

third Vallí? The answer is:—When the senses are withdrawn from their objects and enjoyments, the soul is known by every one's own soul; for by this all sensual and other qualities, in the state of awaking as well as in dream, are perceived, known; nothing remains unknown to it; it is knowledge itself, and thereby the same with the supreme Brahma. Then follows a description of the different relations of the soul like that in the third Vallí. The individual soul is the same as the infinite soul; it is also Hiraṇyagarbha, the first emanation of the universal soul, as also the soul in the creatures, where, together with all the senses, it dwells in the cavity of the heart. There is no real difference between the supreme Brahma and the individual soul; both are the same, and this knowledge is immortality.

In the fifth Vallí an attempt is made to prove the existence of the soul as a principle different from the body, and to show how the one soul can be also manifold. The soul is the ruler of the senses, and all the functions of life depend upon its existence. When the soul has left the body, these functions cease. Life does not proceed from any of the vital functions; therefore it proceeds from something else, different from them, upon which it is founded. How the one soul can be manifold, is shown merely by comparisons. As one and the same fire by its coming into contact with various things becomes various, or as water, though of one nature, appears of many forms, when in connexion with other and other things, so appears the soul various by its various relations. In all these relations, however, the soul is not affected by the imperfections of the various things, as the sun is not sullied by the defects of the eye, in which it is reflected; for it is not only within, but also without the creatures.

The question at the end of the fifth Vallí:—How can I know Brahma, does he manifest or not? and which is answered there:—Nothing can manifest the infinite Brahma, because all is manifested by him,—is again taken up in the sixth Vallí. First the answer is supplied by a comparison. The world is like a fig tree, whose root is upwards, and whose branches go downwards. Then a description is given, which we already know (from the third Vallí), of the soul in its relations to worldly existence, viz., that the mind is above

the senses, intellect above the mind, the great soul above intellect; the unmanifested above the great soul, and the soul (Purusha) above the unmanifested, and which is apparently intended to show the instruments by which the soul might be possibly comprehended. The soul is not known by the senses, nor by the mind; it becomes known through intellect by thinking; it is apprehended from the existence of its effect, the world, which like a tree to its root, points to its cause. This cause is afterwards to be considered in its independent nature, by which the true notion of Brahma is obtained. The chief means by which this thinking is produced, is the Yoga, which denotes a state, by which the senses and the mind are withdrawn from their objects, and the intellect is directed only to Brahma.

The question,—How we know of the infinite Brahma?—is in the Katha Upanishad more fully treated than in most of the others, and as the standing point of the Upanishads depends entirely upon this answer, viz., whether they claim to be founded upon revelation or upon philosophical thinking, it is worth while to ascertain it in this case. From such passages as:—"It (the soul) is difficult to be known, it is very subtle" (1-21.) "A wonderful teacher is required" (2-7). "The soul, more subtle than what is subtle, is not to be obtained by arguing" (2, 8-9,)—it may at first appear, that revelation is the source of that knowledge; for if the soul cannot be known by arguing (nor by perception,) there remains no other means to know it but tradition, and it is expressly asserted that a teacher is necessary. His knowledge is derived from another teacher, and so on, until we come to a last teacher, who must know it by immediate revelation from Brahma. However, the whole Upanishad is against this supposition. First, a knowledge of Brahma is impossible by the Véda, which is considered as the ordinary source of revelation. "The soul cannot be gained by knowledge of the Véda, not by the understanding of its meaning, not by manifold science." (2, 23.) Secondly, the soul is immaterial, and cannot be apprehended by the senses, and therefore not by tradition. "The soul's nature is not placed in what is visible, none beholds it by the eye." (6, 9.) "It is not gained by word, not by the mind, not by the eye." (6, 13.) "With regard to him (Brahma) the sun does not manifest, not the moon, not the stars..... When he

is manifest, all after him becomes manifest; by his manifestation this whole world becomes manifest." (6, 11.) These passages deny even the possibility of a revelation. Thirdly, the knowledge of the soul is independent of every thing else; it can be obtained merely by the soul itself. "By the soul which is chosen, it (the soul) can be gained. His (every body's) soul reveals its own truth." (2, 23.) "Who beheld this (soul) as dwelling in their own body." (5,12.) Fourthly, it is clearly stated, by what means a knowledge of the soul is gained, viz., by thinking. "The soul must be thought of in various ways." (2,8.) "The wise thinking him (Brahma) by union of intellect with the soul." (2,12.) "He is beheld by the attentive, subtle intellect of men of subtle sight." (3,12.) "None beholds him by the eye; by the heart (intellect) through thinking (manasâ) he becomes manifest." (6,2.) Moreover, not only the instrument of our knowledge of Brahma (the intellect) is pointed out, but also the peculiar process of thinking, by which that knowledge is obtained, viz., in the passage:—"He is not to be gained by word, not by the mind, not by the eye, how could he be perceived by any other than by him who declares that he exists? The soul is to be perceived by existence as well as by its true notion, that is to say, by both; when it is perceived by existence, its true notion becomes manifest" (6,12-13), that is to say, Brahma will be known as the cause of the world, as the world is an effect and must have a cause; if this notion has been produced, the independent nature of Brahma will be also comprehended. Here the notion of Brahma is clearly based upon argument. And, lastly, it is asserted of the soul, that it can arrive at the knowledge of Brahma by its own nature; for the soul is Brahma, is knowledge in the highest sense. "His soul reveals its own truth" (2,23) what remains unknown to the soul by which one knows of form &c. (4, 4.) Hence the word denoting the perception of Brahma is knowledge, while every other perception is ignorance.

From this exposition it is evident that, according to the Kaṭha Upanishad, the knowledge of Brahma depends upon a process of thinking, that is to say, that it is derived from philosophy, not from revelation. By reflection upon the world and the soul, by discrimination, the nature of Brahma becomes manifest, and it would have been rather surprising, if those bold and original thinkers, the results of whose

enquiries are deposited in the Upanishads, had not been aware of the manner in which they arrived at the notion of Brahma, which is so far removed from common thinking and the conception of the Védas. In later times, when the process of thinking by which that idea was formed had been forgotten, and original thought had been abandoned for the formulas of the schools, the attempt was made to assign the origin of their leading notion to another source, than from what it was actually derived; and we may find in the Katha already some traces of this in the value, which is attached to the Yoga, according to which not the perspicuity, order, and mutual determination of the ideas lead to truth, but a state in which the senses and the mind by some artificial means are withdrawn from their objects, a state, therefore, in which, if it were possible, every thought would cease.

The standing point of the Katha is on the whole that of the Védánta. It is the absolute spirit which is the foundation of the world, and it is the object of true science to know him as the same with all creatures, especially with one's own soul, which by this knowledge attains its final aim,—absorption into Brahma. In the order of manifestations or emanations from the absolute spirit it deviates, however, from that adopted by other Upanishads and by the later Védánta, and is evidently more closely allied to the Sánkhya. The order is here:—The unmanifested (avyakta), the great soul, (mahátma or mahat), intellect (buddhi), mind, the objects of the senses and the senses. The same order is followed by the Sánkhya, with the exception, that they have not between the unmanifested and intellect the intervening "mahat," which with them is equivalent to intellect. The "manas" (mind) has here also the same function as in the Sánkhya the ahamkara (self-consciousness). Hence it is probable, that this Upanishad was written at a time, when the Sánkhya had already been founded, and with a view of conciliating part of the Sánkhya, especially the followers of the Yoga, by some concessions; for while it disputes against them as to its assumption of many souls, and urges, that by mere thinking (tarka) the absolute spirit cannot be comprehended, it adopts, on the other hand, almost the whole order of their emanations as well as some of their technical names (mahât, avyakta, Purusha) and recognises the

necessity of the Yoga. Beside the Sánkhya, the Katha seems also to refer to the doctrine of the Buddhists; for they, if not the Chárvákas, are probably referred to, in the passage (1. 20.)—"There is an enquiry.... Some say, the soul exists after the death of man, others say, it does not exist,"—since the Sánkhya cannot be meant thereby, which, as well as the Védánta, maintains the independent existence of the soul.

Of the Katha several versions exist. It was translated into English first by Ram Mohun Roy, and again in the *Tattwabodhini Pattriká* (vol. i, pp. 316-27), where also a Bengalee version is given (vol. i, pp. 423-56). Into the German it has been translated by Windischmann (in the work of his father "*Die Philosophie im Fortgang der Weltgeschichte,*" pp. 1706-17), and by Poley in the appendix to his translation of Colebrooke's Treatise on the Védas (pp. 113 to 128). Dr. Weber has commented on some of its parts in his "*Indische Studien*" (vol. ii, pp. 195-207).*

* Vide also his remarks on the Katha in his "*Indische Literaturgeschichte.*" (pp. 151-52.)

KAṬHA UPANISHAD.

FIRST CHAPTER.

First Vallí.

1. Once desirous (of heaven) the son of Vájásrava (Gautama) gave away all *his* property.* He had a son, Nachikétas by name.

2. When the presents† were brought, filial anxiety (about the welfare of his father) penetrated the youth. He thought:—

3. (A sacrificer) who bestows (cows) which have drunk their water, eaten their grass, given their milk, and which are barren, goes verily to the worlds of unhappiness.

4.‡ He said to his parent:—O father, to whom wilt thou give me? (He said so) a second and a third time. (Enraged) he answered him:—To Death I will give thee.

5. (Nachikétas thought:—) Among many (sons) I am the first, among many the middle, (but not among the bad, therefore) is there any work of Yama, which he will perform to-day through me? (Nachikétas§ said:)

6. Remember, how former men (our forefathers) acted; consider, how the present (good men) act.‖ Like corn, the mortals get ripe, like corn they are born again.¶

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* In the Vis'vajit sacrifice; a sacrifice which was generally performed by kings, when they returned from their expeditions to conquer the earth (digvijaya), but which, as appears, could be also performed by Bráhmaṇs.

† The cows, intended as presents for the priests, officiating at the sacrifice.

‡ With the intention to prevent this calamity by offering himself—

§ When the father told him, that he had only spoken in anger, and that he did not require his self-sacrifice, after reflecting that the word of a father should on no account become broken—

‖ Viz., they never break their word.

¶ Therefore one ought never to speak falsely on account of this transient world

7. * A Brahmáṇa guest, enters a house like Vaisvánara (fire). For him (the good) make this peace-offering.† Take the water, O son of Vivasvat (the sun).

8. Hope, expectation, meeting (with the good), friendly words, sacrifices, pious gifts, sons and cattle,—all this loses the man of little sense in whose house a Bráhmaṇa dwells without taking food.

9. (Yama speaks:—) O Brahma, because thou, a venerable guest, hast tarried in my house for three nights, without taking food, therefore be salutation to thee, and welfare to me; moreover choose three boons instead (the three nights thou wast here without hospitable reception).

10. (Nachikétas speaks:—) O Death, that Gautama be appeased in thought, and composed in mind, that his anger towards me may have gone, and that he may salute me, liberated by thee, remembering (me as his son), this I choose as the first of the three boons.

11. (Yama speaks:—) Through my favour, Audálaki, the son of Aruṇa‡ will remember (thee with love) as before; he will sleep happily at night; free from anger he will see *thee*, when released from the mouth of death.

12. (Nachikétas speaks:—) In the place of heaven there is no fear of any kind; thou art not there, *none* fears decay. Without either hunger or thirst, beyond all grief (all) rejoice in the place of heaven.

13. Thou hast, O Death, a recollection of the heavenly fire,§ make it known to me (also) who have faith. The dwellers in heaven‖ enjoy immortality; this I choose as the second boon.

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* To save his veracity, the father sent him to the abode of Yama, where, in the absence of the latter, he remained for three nights. Having returned, Yama was thus admonished by his counsellors or wives.—S'.

† Viz., water for the feet, a seat, &c.

‡ Weber, *Ind. Literaturgeschichte*, p. 152., says about these names:—Two other names (beside that of Aruṇi,) which are given to the father of Nachikétas (a fourth name is Gautama,) viz., Audálaki and Vájas'ravasa, are at variance with the other accounts. Vájas'ravasa is also found in the corresponding passages of the Taitaríya Bráhmaṇa; whether also Audálaki, I do not know. Vide *Ind. St.* vol. ii., pp. 201-3.

§ Of the fire by which heaven is gained.

‖ Those who by the fire-sacrifice have obtained heaven.

14. (Yama speaks :—) I will tell thee; do thou attend to this my *word*. I know the heavenly fire, O Nachikétas. Know that the fire, which is the cause of acquiring infinite worlds, which again is the foundation (of the universe), is placed in the cavity (of the heart).

15. He then explained to him that fire, which is the first* of the worlds, the nature of the bricks,† and their number, and in what way (the rite of that fire is to be performed). Nachikétas also repeated it in the same manner as it was explained to him. Then thereby pleased, Death again said :—

16. Satisfied, the magnanimous Death spoke to him :—I grant thee now another boon again. After thy name shall be named that fire. Take also this many-coloured chain.

17. Whoever performs three times the sacrifice of the Nachikéta fire, when he has received advice from the three, (viz., the mother, the father and the teacher,) who has done the three works (offering, reading of the Védas, and liberality),—overcomes birth and death. Whoever knows and judges well, (that fire) which sprung from Brahma, and is wise, which is divine, and worthy of praise, obtains that everlasting peace.

18. Whoever offers three times by the Nachikéta fire, when he knows its threefold nature, leaves before (the death of the body) the chains of death, and without grief rejoices in the place of heaven.

19. This is the heavenly fire, which, thou, O Nachikétas, chooseth for thee by the second boon. Men will call this fire even after thee. Choose the third boon, O Nachikétas.

20. (Nachikétas speaks :—) There is this enquiry : Some say, (the soul) exists after the death of man,‡ others say, it does not exist. This I should like to know, instructed by thee. Such is the third of the boons.

21. (Yama speaks :—) With reference to this (question), there was enquired of old even by the gods; for it is not easy to under-

* The fire is here equivalent to the Virát, the first production of Brahma. S'.

† Deposited every day after the fire-offering, to show the number of ceremonies, performed during the year.

‡ It exists separate from body, senses, mind, and intellect.—S'.

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stand it, subtle is its nature. Choose another boon, O Nachikétas; do not compel me to this;* release me from this (boon).

22. (Nachikétas speaks:—) Even by the gods verily was enquired (into this question), and as to what thou sayest, O Death, "that it is not easy to understand it," there is no other speaker to be found like thee, there is no other boon like this.

23. (Yama speaks:—) Choose sons and grandsons who may live a hundred years, choose herds of cattle, choose elephants, and gold and horses, choose the wide-expanded earth, and live thyself as many years thou listeth;

24. *Or*, if thou knowest a boon like this, choose it together with wealth, and far-extending life. Be (a king), O Nachikétas, on the wide earth, I will make thee the enjoyer of all desires.

25. All those desires that are difficult to gain in the world of mortals, all those desires ask thou according to (*thy*) pleasure,—these fair ones (of heaven) with their cars, with their musical instruments; for the like as they are not to be gained by men. Be attended by them, I will give them to thee; (but) do not ask (the question of the state of the soul after) death.*

26. (Nachikétas speaks:—) (All those enjoyments) are of yesterday;† they wear out, O thou end of man, the glory of all the senses. And more, the life of all is short. With thee remain thy horses and the like, with thee dance and song.

27. Man rests not satisfied with wealth. If we should obtain wealth *and* behold thee, we would (only) live as long as thou shalt sway. The boon, which I have to choose, is what I said.

28. Which man living in this lower world, who knows that he decays and dies, while going to the undecaying immortals, (he shall obtain some exceeding bliss), who is aware of (the nature of the Apsaras and the like who) rejoice in beauty and love, can be pleased with a long life?

29. Tell us, O Death, what it is which they inquire into, as to the great question, concerning the next world. Nachikétas asks for no other boon, but that (concerning the soul) of which the knowledge is hidden.

* To fulfil this, like a debtor is compelled by his creditor to pay his debt. S'.

† Literally, of to-morrow.

Second Valli'.

Yama speaks.

1. Another thing is what is good, another what is pleasant. Both, having different objects, chain man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last) object (of man).

2. What is good, and what is pleasant, take hold of man; the sage comprehending them, distinguishes (their nature); the sage chooses even the good, because it exceeds (in value) what is pleasant; but the dull man chooses what is pleasant for acquiring and preserving.

3. But thou, considering the objects of desire, whether they are pleasant (as a son, &c.), or of pleasant shape, (as the heavenly nymphs,) hast abandoned them, O Nachikétas. Thou hast not chosen the road of wealth, on which so many men perish.

4. Those two, ignorance* and knowledge,† are known to be far asunder, and to lead to different goals.‡ I think thee, O Nachikétas, desirous of knowledge, because (even) many objects of desire did not attract thee.

5. Those§ who live in the midst of ignorance, but fancy themselves wise and learned (Paṇḍita), go round and round with erring step, deluded, as blind people lead by a blind.

6. The necessary causes for gaining the next world are not apparent to the careless youth, who is foolish by the delusion of wealth. Believing, this world exists, and not the other, he is again and again subject to my sway.

7. Of the soul,—which is not gained by many, because they do not hear of it, and which many do not know, although they hear of it,—

* Whose object is what is pleasant.

† Whose object is what is good.

‡ One being the cause of transmigration, the other of liberation. Vide S'wét. U. 5, 1, and Váj. S. U. 10.

§ The same verse occurs in the Muṇḍ. U. 2, 8, only that here, instead of "dandṛamyamáná," is read "janghamyamáná."

of the soul is wonderful the speaker, ingenious the receiver, wonderful the knower, instructed by an ingenious (teacher).*

8. That soul, declared by an inferior man,† is not easily to be known, as it is to be thought of in various ways, (but) when it is declared by a teacher, who beholds no difference,‡ there is no doubt concerning it, (otherwise) the soul, being more (subtle than what is subtle), is not to be obtained by arguing.§

9. That knowledge, O dearest, (for which thou hast asked,) is not to be gained by argument; (but) it is easy to understand it, when declared by a teacher who beholds no difference.‖ Thou art persevering as to the truth. May there be for us an (other) enquirer like thee, O Nachikétas.

10. I know, worldly happiness is transient;¶ for that firm one is not obtained by what is not firm. Hence the Nachikéta fire** (is established) by me through transient things; (thereby) I obtained the permanent (place of Yama).

11. Thou, O Nachiketas, although thou hast beheld the fruit of sacrifice, the eternal place (of Prajápati), where all desires are fulfilled, the world is founded, where every fear ceases, which is praiseworthy and great, of wide-extended sphere, and the abode (of the soul),—yet, wise by firmness, thou hast abandoned it, O Nachikétas.

12. The wise by means of the union (of the intellect) with the soul,†† thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity,‡‡ whose abode is impervious, who exists from times of old,—leaves both grief and joy.

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* Vide Bhag. G. 2, 29.

† Vide 3d. Mund. 2, 4.

‡ "Ananyéna," or whose soul is not different from the supreme soul.

§ Viz. not by arguing, founded upon our own understanding.—S'.

‖ Or:—The knowledge, which it is easy to understand, when declared by a teacher . . . . , cannot be destroyed by argument. (Nápa-nétavyá, na hantavyá.)—S'. But then, says Weber, the long á in "ápanéya" is not explained.

¶ Because it is the effect of works which are transient.—S'.

** Which is the cause of obtaining the transient happiness of heaven —S'.

†† Adhyátmayoga, by withdrawing the mind from external things, and fixing the intellect on the soul above.

‡‡ In the cavity, the ether of the heart, in intellect.

13. Having heard this (nature of Brahma), comprehended it, having distinguished the (soul, as) endowed with qualities, (Dharmya) (from the body,) obtained it in its subtle nature, the mortal rejoices; for he has obtained what is a cause for rejoicing. (Thee), O Nachikétas, I believe a house, whose door is open (for Brahma).

14. (Nachikétas speaks:—) (Then) make known to me the (being) which thou beholdest different from virtue, different from vice, different from this whole of effects and causes, different from past, from future (and present time). (Yama speaks:—)

15. The word of which all the Védas* speak, which all the works of penance proclaim, of which desirous they live as Brahmastudents, this word I will briefly tell thee; it is "Om."

16. This sound means Brahma,† this sound means the supreme.‡ Whoever knows this sound, obtains whatever§ he wishes.

17. This means is best, this means is supreme;‖ whoever knows this means, is adored in the place of heaven.¶

18. The knowing** (soul) is not born, nor does it die, it was not produced from any one, nor was any produced from it; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain.

19. If the slayer thinks I slay, if the slain thinks I am slain, then both of them do not know well. It (the soul) does not slay, nor is it slain.

20. The soul, which is subtler than what is subtle, greater than what is great,†† is seated in the cavity of the living being.‡‡ He, who

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* Namely, a part of the Védas, the Upanishads.—Á'. G.

† The inferior Brahma.—S'.

‡ The supreme Brahma, Brahma in his own absolute nature.

§ Whether it be the supreme or the inferior Brahma.—S'.

‖ Or not supreme, as its object is either the supreme or the inferior Brahma.

¶ Viz., being Brahma, either the supreme or the inferior, he is adored accordingly.—S'.

** Verses 18 and 19 occur in Bhag. G. 2, 19, 20. Verse 20 is also found in the S'wét. U. 3, 20.

†† Because the whole world is placed upon it.—S'.

‡‡ From Brahma down to inanimate matter.—S'.

is free from desire and without grief, beholds by the tranquillity of his senses that majesty of the soul.

21. Sitting it (the soul) goes afar, sleeping it goes everywhere.* Who else (therefore) save myself, is able to comprehend the God† who rejoices and not rejoices.

22. Thinking the soul as unbodily among the bodies, as firm among the fleeting things, as great and all-pervading, the wise casts off all grief.

23. The soul‡ cannot be gained by knowledge,§ not by understanding,‖ not by manifold science. It can be obtained by the soul, by which it is desired. His soul¶ reveals its own truth.

24. Whoever has not ceased from wicked ways, is not subdued, (in his senses,) not concentrated, (in his intellect,) and not subdued in mind, does not obtain it, (the true soul,) not even by knowledge.**

25. Who is able to know in this manner, where that soul is, whose food is both the Brahma and Kshattra, and whose condiment is death?

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* Vide a similar passage, Vâj. S. U. 5.

† The soul, which is represented here under contradictory attributes to show the difficulty of comprehending it.

‡ The same idea as in verses 7-9. It occurs also in Muṇḍ U. 3, 2, 3.

§ And performance of the rites of the Véda.—S'. Vide S'wét. U. 4, 8.

‖ The meaning of the Véda.—S'.

¶ The soul of him who is desirous of knowing his own soul.

** By knowledge of Brahma.—S'.

Third Valli'.

1. (The supreme and inferior souls,) drinking* the due reward from their works† in this world,‡ entered both the cave, the highest place of the supreme (soul). The knowers of Brahma call them shadow and sunlight, thus also the performers of the five-fold fire,§ and the sacrificers of the three Nachikéta fires.

2. We are able (to understand both) the Nachikéta fire, which is the bridge of all sacrificers (to cross unhappiness), and the undestructible Brahma, the place, where all fear disappears, the refuge of those who are desirous of crossing (the ocean of the world).

3. Know the soul (the embodied soul) as the rider, the body as the car, know intellect as the charioteer and mind again as the reins.‖

4. They say, the senses are the horses, and their objects are the roads. The enjoyer is (the soul) endowed with body, sense, and mind; thus say the wise.

5. Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

6. But whosoever is wise with the mind always applied, has the senses subdued like good horses of the charioteer.

7. Whoever is unwise, unmindful, always impure, does not gain that goal,¶ (but) descends to the world (again).

8. But whosoever is wise, mindful, always pure, gains the goal from whence he is not born again.

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* "Pibantau," although only the worldly soul obtains the reward from its work, and therefore the singular number should have been employed, the dual number is here used on account of the connexion of the worldly with the supreme soul.—S'.

† "Sukritau," literally "good works," here generally for their works.

‡ "Loka" means here, according to S'ankara, "body."

§ The house-holders.—S'.

‖ Vide S'wét. U. 2, 9, where a similar comparison is used.

¶ Mentioned in the second verse.

9. But the man, whose charioteer is wise, (and) the reins of whose mind are well applied, obtains the goal of the road, the highest place of Vishṇu.*

10. Higher indeed than the senses are their objects, higher than their objects is the mind, intellect higher than the mind, higher than intellect the great soul.

11. Higher than the great one the unmanifested, higher than the unmanifested the soul (Purusha), higher than the soul is nought; this is the last limit and the highest goal.

12. Being the hidden nature of all beings, it is not manifested; but it is beheld by the attentive subtle intellect of men of subtle sight.

13. Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge (by intellect), subdue his knowledge in the great soul, subdue this also in the placid soul.

14. Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go, as the sharp edge of a razor.

15. Whoever has understood (the nature of Brahma) which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one† (intellect), which is firmly based,—escapes from the mouth of death.

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* "Tad Vishṇo" is explained by S'ankara "vyápanas'ílasya brahmaṇa: paramátmano vásudévákhyasya," where Vishṇu is identified with the son of Vasudéva. We would rather take it in the Védaic meaning, or literally as the pervader, the penetrator, as there is no other trace in this Upanishad of the opinions of the Vishṇuites. Weber's *Ind. Stud.*, pp. 200-1, says about this passage: "...and it appears, we have by the θεός (god) of the author, according to 3, 9, perhaps to understand a form of Vishṇu, although, on the other hand, it is possible, that the term referred to as a recollection of the Véda (Rig V. 1, 22, 20, 21) should perhaps not be understood in its strict sense, because the Védaic Vishṇu is quite different from the later Vishṇu; but even if it were a direct reference to Vishṇu, we should thereby not be authorized to ascribe the Upanishad to a Vishṇu sect, as it has nothing in common with a sectarian spirit, and, on the contrary, bears an unmixed Védántic character."

† Vide Muṇḍ. 2, 2.

16. The wise who says and hears the eternal tale, which Nachikétas received and Death related, is adored in the world of Brahma.

17. Whoever pure (in mind) explains this (work) of deep import, which (otherwise) should be concealed, in the assembly of the Brahmas or at the time of the Sráddha, obtains thereby* infinite fruit, obtains thereby infinite fruit.

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* S'ankara explains "tad" (thereby) with "Sráddham," his Sráddha bears infinite fruit, while in the above translation it refers to both, the assembly and the Sráddha.

SECOND CHAPTER.

Fourth Valli'.

1. The self-existent* subdued† the senses which turn to external objects; therefore (man) sees the external objects, not the internal soul; (but) the wise, with eye averted (from sensual objects) and desirous of immortal nature, beholds the absolute soul.

2. Idle youths follow desires turning to external objects; they fall into Death's wide-extended net; therefore the wise who know what is truly of an immortal nature, do not ask (for any thing) here among the fleeting things.

3. To the (soul) by which (every one) knows of form, of smell, of sounds, of touch, of love, nothing remains (unknown). This is that (Brahma for which thou hast asked).

4. Thinking (the soul) by which he recognises both, what there is in dream, and what there is in awaking, thinking this as the great pervading soul, the wise does not grieve.

5. Whosoever knows this soul as the consumer of the fruit,‡ as the bearer of life, as what is always near, as the ruler of the past, the future (and the present times)—does thence§ not try to conceal (the soul.)‖ This is that.

6. Whosoever beholds the first-born¶ from the penance** (of Brahma) who was created before the waters,†† when he has enter-

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* The Supreme Ruler.—S'.

† "Vyatriṇat," hinsitaván, hananam kritaván, as S'ankara explains it, because he is self-dependent.

‡ As the embodied soul, which is subject to the necessary effects of its works.

§ From the time of his knowledge.—S'.

‖ For he has no fear, that the soul can be destroyed.

¶ Hiraṇyagarbha.—S'.

** Penance, as characterised by knowledge, &c.—S'.

†† And the other elements.—S'.

ed the cave,* and dwells (there) with (all) the beings,† beholds that (Brahma for which thou hast asked).

7. Whosoever (beholds) Aditi,‡ the nature of all gods, who through life (Hiraṇyagarbha) sprang forth (from the supreme Brahma), who was born together with (all) the beings, when she has entered the cave and dwells there, (beholds) that (Brahma for which thou hast asked).

8. As the fire is concealed within the two pieces of wood,§ as the embryo is hidden in the mother, so the fire—which is to be praised day after day by men, who are awake (careful to do their duties) and offer with clarified butter,—is that (Brahma for which thou hast asked).

9. From whom the sun rises, and in whom it sets again, him all the gods entered; from him none is separated. This is that.

10. What‖ is even here, the same is¶ there, and what is there, the same is even here. He proceeds from death to death, who beholds here** difference.

11. By the mind is this (Brahma,) to be obtained, (then) there is no difference whatsoever. He proceeds from death to death, who beholds here difference.

12. The soul (Purusha) which in the measure of a thumb†† dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence (from having this knowledge, the wise) does not desire to conceal (the soul) (vide latter part of v. 5). This is that.

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* The ether of the heart, after he has produced the bodies of the gods, etc.—S'.

† The products of causes and effects.

‡ Aditi, the whole of the senses (S'abdádínam Adanád Aditi:—S').

§ The two pieces of wood, from which fire is produced by rubbing.

‖ The individual soul, which is considered as cause and effect, and endowed with worldly attributes by those who do not comprehend it in its essential being.—S'.

¶ The same, as it is in its own nature, which is eternal knowledge and separate from all worldly attributes.—S'.

** In Brahma.

†† Vide S'wét. 3, 13.

13. The soul, which is like light without smoke, the ruler of the past, the future (and the present times), is even to-day, (and) will be verily to-morrow.

14. As water, when rained down on elevated ground, runs scattered off in the valleys, so even runs after difference a person who beholds attributes different (from the soul).*

15. As pure water, which is thrown down on pure ground, remains alike, so also, O Gautama, is the soul of the thinker (Muni) who knows.†

* That is to say, whoever sees the things as different from the soul, is, in accordance with his knowledge, born again in another body.—S'.

† That his soul is the same with the supreme Brahma.

Fifth Valli'.

1. (The body is like) a town with eleven* gates of (the soul) which has no birth and is of upright intellect. Adoring it (the supreme ruler), (the wise) does not grieve, and liberated (from ignorance, &c.,) he becomes liberated.† This is that.

2. As Hansa‡ (A'ditya, sun) it dwells in the heavens, as Vasu (wind) it dwells in the atmosphere, as the invoker§ (of the gods) it dwells within the earth, as Soma‖ in the water jar; it dwells in man, it dwells in truth, it dwells in the ether, it is born in the waters (as aquatic animals), it is born in the earth¶ (as rice, &c.), it is born in the sacrifice, it is born on the mountains (as the rivers), it is truth, it is the great one (infinite).

3. Him, the dwarf,¶ sitting in the middle (of the ether of the heart) who raises upwards (from the heart) the vital air that goes forwards, who dejects the vital air that goes downwards, him all gods (all the senses) adore.**

4. When the soul, which dwells in the body, departs and becomes separated from it, what else is left there?†† This is that.

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* Viz., the seven openings in the face, the navel, with two openings below, and the opening on the middle of the head. See a similar comparison in S'wét. U. 3, 18; and Bhag. G. 5, 13.

† The soul, Paramés'vara, the supreme ruler, is here represented as a King.—S'.

‡ Hansa is derived, according to S'ankara, from Hansati (he proceeds). This verse is taken from Rig. Mund. 4, 40, 5. Vide Weber's *Ind. St.* vol. ii, p. 205.

§ Hotar, a name of Agni, as the invoker or sacrificer of the gods.

‖ Atithi, according to S'., either the god Soma, or in its literal meaning "guest," and the sense would then be, "it dwells as guest in the houses."

¶ Vide V. 4. 12, where it is said "the soul, which is of the measure of a thumb."

** By bringing him offerings, viz, the different sensations of colour, &c., as the subjects serve a king.—S'.

†† In all the vital airs, &c.

5. No mortal whatsoever lives by the vital air that goes forwards, by the vital air that goes downwards (or by any sense); they live by another* on which both (the two vital airs together with the senses) are founded.†

6. Now again I will declare to thee that eternal Brahma, who is to be concealed, and (hear), O Gautama, (how by the knowledge of him all concern for the world ceases,) and also, how (by not knowing him, the ignorant) obtaining death assumes a body (again).

7. Some enter the womb (again after death) for assuming a body; others go inside a trunk, according to their works, according to their knowledge.‡

8. The perfect one (Purusha) who, building desire after desire, is awake in those that are asleep, is called even pure, is called Brahma, is called even immortal. Upon him all the worlds are founded; none becomes different from him. This is that.

9. As the one fire, when entering the world, becomes to every nature of every nature,§ so the one soul, being of every nature to every nature, is the internal soul of all beings, and is also without them (in its own nature).‖

10. As the one air, when entering the world, becomes of every nature to every nature, so the one soul, being of every nature to every nature, is the internal soul of all beings, and is also without (them).

11. As the one sun,¶ the eye of the whole world, is not sullied by the defects of the eye or of external things, so the soul, as the inner soul of all beings, is not sullied by the unhappiness of the world, because it is (also) without it.

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* Different from the compound of senses, &c.

† For, says S'., the cause of life does not depend upon them, as they refer to other and other things on account of their composition; without something else which arranges them, it is impossible that things of themselves should form a compound, as the materials of a house do not form a house without somebody who brings them together.

‡ Br. A'. 2 Adh. 2, 13.

§ Becomes manifold from the manifold fuel.

‖ Br. A'. 2 Adh. 5, 19.

¶ Bhag. G. 13, 52.

12. He is one,* the ruler, the inner soul of all beings, who renders (his) one nature manifold. The wise who behold him as dwelling in their own selves, obtain eternal bliss, not others.

13. The wise who behold (the soul) as the eternal among what is transient, as the intelligent among those that are intelligent, which, though one, grants the desires of many (who behold it) as dwelling in their own selves, obtain eternal bliss, not others.

14. (Wise) think that supreme bliss, which cannot be described, to be this (individual soul). How then shall I know it? Does it manifest or does it not manifest?

15. There (with regard to Brahma) the sun does not manifest, nor the moon and stars, there do not manifest those lightnings; how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

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* Verses 12, 13, 15, occur, with a few variations, in the S'wét. U. 6, 12, 15; v. 15, in the Muṇḍ. U. 2, 2, 10, and Bhag. G. 15, 6.

Sixth Valli.

1. It (the world)* is like an eternal holy fig-tree, whose root is upwards, and whose branches go downwards. This† is called even pure, this is called Brahma (all comprehensive); this is called even immortal; upon this all the worlds are founded; none becomes different from it. This is that.

2. This whole universe trembles within the life (the supreme Brahma); emanating (from it) it (the universe) moves on. It (Brahma) is a great fear, like an uplifted thunderbolt. Those who know it, become immortal.

3. Through fear of him burns the fire, through fear of him burns the sun, through fear of him runs Indra, the wind, and Death as the fifth.‡

4. If here (in this life) one is able to comprehend *him* (Brahma) before the death of the body, (he will be liberated from the bondage of the world; if one is not able to comprehend him,) he is destined for the assumption of a body.

5. As one is reflected in a looking-glass, so (the soul is) in the body; as in a dream, so in the world of the forefathers; as in water, so in the world of the Gandharvas; as in a picture and in the sunshine, so in the world of Brahma.

6. Considering the different state of the senses which are produced one after another (from the mind) and their rise and setting,§ the wise do not grieve.

7. Higher than the senses (and their objects) is the mind, more excellent than the mind the intellect (Sattvam); above the intellect soars the great soul, more excellent than the great one is the unmanifested.

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* Vide Bhag. G. 15, 1-3.

† "Tad," according to S'ankara, refers to "múlam," this root. The latter part of this verse is the same with part of 5, 8.

‡ Also in Taitt. U. 2, 8.

§ Which is not the case with the soul.

8. But higher than the unmanifested is the soul (Puruśha) which is all-pervading and without cause. Knowing this, one gets liberated and gains immortality.

9. Its (the soul's) being (nature) is not placed in what is visible; none beholds it by the eye, by the heart (the intellect) the ruler of the mind, through thinking it gets manifest.* Immortal become those who know it.

10. The state which ensues, when the five organs of knowledge remain (alone) with the mind, and the intellect does not strive, is called the highest aim.

11. This they call concentration (Yoga) which is the firm keeping down of the senses. At that time (man) gets careful;† for concentration has as well its furtherance as its hinderance.

12. It (the soul) is not to be gained by word, not by the mind, not by the eye, how could it be perceived by any other than him who declares that it exists?

13. (The soul) is to be perceived by (the notion of) existence;‡ it is to be perceived by its true notion;§ (that is to say) by both of them; the true nature of the soul becomes manifest, when (first) it has been perceived by (the notion of) existence.

14. When all the desires cease which were cherished in his heart (intellect), then the mortal becomes immortal, then he obtains here Brahma.

15. When all the bonds of the heart are broken in this life, then the mortal becomes immortal; this alone is the instruction (of all the Védas).

16. There are hundred and one arteries of the heart;‖ the one of them (Sushumná,) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; the other (arteries) are of various course.

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* Vide S'wét. U. 4, 20.

† When he places his mind entirely upon the contemplation of the soul.

‡ Viz. as an existing cause from its existing effect, the world.

§ Without any relation to something else.

‖ Vide Pras'. U. 3, 6.

17. The spirit, the inner soul, which is of the size of a thumb, is always residing in the heart of men; let a man with firmness separate it from his own body, as from a painter's brush a fibre.

Let a man know it, which is pure, which is immortal; let a man know it, which is pure, which is immortal.

18. Nachikéta, having gained that science declared by Death, and also the whole rule of concentration, obtained Brahma, and hence was without passion and immortal; thus also any other (will obtain Brahma) who knows in the same manner the unchangeable soul.

19. May he* protect us both† at the same time, at the same time support us both; may both of us at the same time apply (our) strength; may our reading be illustrious, may there be no hatred (amongst us). Om! peace, peace, peace!‡

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* The Supreme Ruler, taught in this Upanishad.—S'.

† The teacher and disciple.

‡ This verse is the same with Taitt. U. 3, 1, and the latter half of 3, 6.

INTRODUCTION.

THE Pras'na, one of the Upanishads in the Atharva collection, is divided, according to S'ankara's text, into six parts (Pras'na, questions), or, according to Dr. Weber's codices, into three Adhyáyas with six Kaṇḍikas.*

The first question shows the relation between Prajápati (the Creator) and the creatures, the period of creation and the manner in which Prajápati is to be worshipped. The whole description is mythological and symbolical, and does not contain any defined thought. The creation proceeded from Prajápati, who was desirous of offspring. From his desire and the reflection on the creation a pair sprung forth, viz., that which is without form, matter,† the universal food, and that which has form, life, the consumer. As life and matter Prajápati is gradually the sun and the moon, the year in its two halves, viz., when the sun moves to the north and again turns to the south, the lunar month in its dark and light halves, day and night, &c., so that each first member of this series corresponds to life and each second to matter. In fact, Prajápati, though divided, is one and the same, is creator and creature.

While the first question exhibits Prajápati in his general relation to the world, the second shows his relation to the individual bodies.

The body, according to it, is composed of the five gross elements, of the organs of action, the organs of intellect and the vital airs. By which of them is the body upheld? The answer is, by the principal life, because, when life ceases, all the other organs cease to act. Which then is the principal life? The answer, stripped of its symbolical disguise, is, it is the soul, it is all in all, the gods, the ele-

* *Ind. Stud.* vol. i. p. 439. It is translated by Anquetil (Oupnekhat vol. ii. pp. 128-57) and by Weber into the German (*Ind. Stud.* vol. i. pp. 439-45).

† I use here, as well as in the first Pras'na, the term "matter" not in the sense of the substance which is extended, but in the sense of materials, from which any thing may be formed.

ments, the creatures, the Védas, Prajápati, that is to say, it is the Creator. But then, this assertion is at variance with what has been said before about the principal life, viz., that it is one of the organs; it is at variance with the third question, where (at its commencement) life, when produced from the soul, is said to have divided itself into the five vital airs, by whose actions the functions of the body are upheld. Here life evidently means the general function or power with regard to the vital airs, and is therefore not the soul or Prajápati; for this life is not higher than any of the other functions or organs. In which meaning then is the term life adopted here? Not in the meaning of a general function of the vital airs; for this would be in contradiction to the doctrine of all other Upanishads and of the Pras'na itself, since life is a function together with the other functions, and is not produced before the elements, the senses, &c.; we must therefore maintain, that life means here Prajápati, or Hiraṇyagarbha, the first production of Brahma. Yet after this decision, which is inevitable, there remains a surprise, why the creator obtained the name of life, and why he is described also as the life, from which those vital functions proceed, in evident contradiction to the other tenets, which could hardly escape the sagacity of the author of this Upanishad.

For the solution of this difficulty the idea suggests itself, that, antecedent to the time of the Upanishads, a doctrine was held, according to which life (as the general power of the vital functions) was considered as the principle, from which the creation sprung forth, and that, when it gave place to the doctrine, that all is founded on the soul, the name of life was retained as an equivalent of the creating power.* It may then be considered as life which divided itself into those functions, although not only as life, but also, for instance, as the element which divided itself into five elements, or as organ of intellect which divided itself in a similar manner.

* This view is confirmed by the fact, that in other Upanishads life is a name of Hiraṇyagarbha, the Creator; for instance, Kaṭha U. 4, 7, (vide also 2 Muṇḍ. 1, 3, and 3 M. 1, 4,) and 6, 2, in which latter place, according to S'ankara, it denotes even the supreme Brahma; further, that in the frequent description of the dispute among the organs (Brih. A'. 5, 3. M. 6; 1. K. Chands 7, 1,) life is invariably described as victorious.

Life again, or Prajápati, according to the third question, is founded on the supreme soul, and enters through the mind into the body. The remaining part of this question gives a specimen of the anatomical and physiological knowledge of the author, and makes an attempt to trace the functions observed in the microcosm of the human body to the macrocosm of the world.

The fourth question, which is free from mythological embellishments, and contains the substance of the doctrines of this Upanishad, describes, first, the three states of the soul, viz., the state of awaking in which all the organs perform their functions; the state of dream, in which only the mind, the highest among the senses, is awake, while the others have entered it, and apprehends the impressions, which remain from the actual perception of objects in the awaking state; and the state of deep sleep, when all the impressions have disappeared and the mind is mere thought, that is to say, when the mind has entered the soul, so that the soul is the foundation of all. Then follows a statement of the different creations or principles of creation, viz., of the five subtle and gross elements, (earth, water, light, air and ether,) the five organs of intellect, the five organs of action with their respective objects, the mind, intellect, self-consciousness, thinking, light and life, and the objects of mind, intellect, &c. At its commencement, it will be observed, this series is made in the inverse order of the creation of the elements; but there appears no order of dependence, according to which the other parts from the eye to the mind are arranged; afterwards (viz. from mind to life) the succession appears again regulated by some specific view, but whether so, that the parts are arranged according to their dependence upon each other, or according to their respective excellence, is doubtful. It evidently differs from the order in the Kaṭha Upanishad, in which there was a relation of dependence.

Brahma is then to be conceived in his relation to the world, where he is the creator in the way described before, and he is also to be considered independently of the world in his own nature, which is his true conception, and according to which he is without attributes, mere spirit.

Herewith the doctrinal part of the Upanishad is concluded, and the two last questions do not open any new view. ... The fifth explains the "Om," or the verbal symbol of the knowledge of Brahma in its reference either to the inferior or to the supreme Brahma. If the "Om" is meditated upon in its parts, the knowledge of Brahma is incomplete, and its ultimate result is that man is born again; if it is meditated upon as a whole, Brahma will be known in his absolute nature, and the effect is liberation from the world and absorption in Brahma.

THE PRAS'NA UPANISHAD

OF THE ATHARVA VE'DA.

First Pras'na.

1. Sukesan, the son of Bharadvája, Satyakáma, the son of S'iva, Gárgya (a descendant from the Garga family), the grandson of Súrya, Kaus'alya, the son of As'vala, Bhárgava (a descendant of the Bhrigu family), the son of Vidarbhi, and Kavandhin, the son of Katya, all these, devoted to Brahma* and firm in his worship, being searching for the supreme Brahma, approached, sacred wood in their hands, the adorable Pippaláda, (thinking:—) he will verily explain all this.

2. The Rishi spoke to them:—Pass another year with austerity,† the duties of a Brahma-student (and) faith, (and then) ask any questions which you like. If we know, we will explain all to you.

3. Then (after the expiration of a year) Kavandhin, the son of Katya, approached (him) asking, whence are these creatures produced?‡

4. He said to him:—Prajápati§ was desirous of offspring (Prajákáma). He performed austerity ‖ Having performed austerity, he

* The inferior Brahma; Brahma, not considered in his absolute nature, but in relation to the world.— S'.

† Subjugation of the senses.

‡ The drift of the question is, according to S'ankara, what is the fruit of inferior knowledge and of works, either in their conjunction, or separation.

§ Prajápati (the lord of creatures) = Hiranyagarbha, the soul of all, or the universal soul, distinct from the supreme soul.

‖ Performed austerity means, according to S'ankara, reflected at the commencement of this Kalpa on the knowledge remaining from his former birth, he reflected on the creation of the universe.

produced a couple, matter* and life† (with the intention): They shall in manifold ways produce offspring for me.

5. A'ditya (the sun) is verily life, matter even the moon; matter is this all, viz., what has form,‡ and what is without form.§ Hence (from this division)‖ what is possessed of form is even matter.

6. Then A'ditya rising penetrates the eastern quarter; therefore he takes up¶ into his rays the creatures in the east. Because he penetrates the southern, the western and the northern quarters, because (he penetrates) below, above, because (he penetrates) the intermediate quarters, because he manifests all, therefore he takes up into his rays all creatures.

7. This life, the soul of all creatures (Vaisvánara), the nature of all,** the life, rises as fire (every day making the quarters like himself). This is recorded in the following Mantra of the Rig Véda:—

8. "He (whom the wise know) as the nature of all, as the taker (of all), as omniscient (játavéda), as the supreme support, as the one light,†† as the performer of austerity, he who sheds a thousand rays, the life, dwelling a hundred-fold (in the creatures), the sun rises."

9. The year (time) is verily Prajápati.‡‡ It (the year) has two paths, the one to the south, the other to the north.§§ Therefore those who worship it under the idea of work (that is to say, as

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* Matter, for which the equivalent terms in this Upanishad are the moon—food. Vide p. 119 second note.

† Life identified with fire, the consumer.

‡ What has form, the gross bodies.—S'.

§ What is without form, the subtle bodies.—S'.

‖ Before the division it was without form; it was then the same with the consumer.

¶ He makes them like himself.

** Of all the spheres of the universe.—A'. G.

†† The eye of all creatures.

‡‡ Prajápati, considered as the union of the sun and the moon, of the consumer and the food.—S'.

§§ The annual revolution of the sun six months to the south, and six months to the north.

finite) as oblations,* and pious gifts,† obtain even the sphere of the moon; they return again. Therefore those who are desirous of heaven,‡ and those who are desirous of offspring,§ obtain the southern path (the moon). This food is verily the path of the fore-fathers.

10. Again, those who, through austerity,‖ by the performance of the duties of a Brahma-student, by faith, (and) knowledge,¶ comprehend themselves,** obtain the sphere of A'ditya,†† by the northern path. This is verily the support of the creatures, this is immortal, this is without fear,‡‡ this is the supreme path. From thence none ever returns, for there is this exclusion. Here the following sloka is recorded:—

11. "Some call him§§ the father,‖‖ moving with five feet,¶¶ possessed of twelve-fold form,*** who has abundance of rain, in the place higher than heaven.††† Others call him all-wise, upon whom, like a chariot, drawn by seven horses, whose wheels have six spokes,‡‡‡ (the whole world) is founded."

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* Oblations (ishta), according to A'nanda, fire-offerings, austerity, speaking of truth, understanding of the Védas, hospitality, oblation to the Visvadévas.

† Pious gifts (púrta), digging tanks or wells, building of temples, giving of food, &c.—A'. G.

‡ Thus I rendered Rishi after S'ankara's explanation.

§ The house-holders.

‖ The overcoming of the senses.

¶ Whose object is Prajápati.

** I am the life, the sun, the foundation of the world.

†† They obtain the state of Prajápati, the life, the consumer, A'ditya.

‡‡ It makes immortal and without fear.

§§ A'ditya (the sun) in the form of the year.

‖‖ As the Creator of all.

¶¶ The five feet are the five seasons instead of the common number of six; winter (hémanta) and the cold season (s'is'ira) being here considered one.—S'.

*** The twelve months.

††† Heaven means here the atmosphere, and it is therefore the place higher than the atmosphere, or the third heaven. The sun has abundance of rain, as producing it from water.—S'.

‡‡‡ Seasons.

12. The month is Prajápati,* its dark half is even matter,† its light half, life (A'ditya, the consumer, fire). Therefore‡ these Rishis offer oblations in the light half,§ others in the other.‖

13. Day and night are Prajápati; his day is even life, his night even food. Those verily dry up life who by day enjoy love; those who enjoy love by night are considered as fulfilling the duties of a Brahma-student.

14. Food is verily Prajápati; hence the seed; hence are created the creatures.

15. Therefore all (the house-holders) who follow that vow of Prajápati (vide v. 13) produce a pair (son and daughter).¶ This world of Brahma** will be obtained by those who practise austerity, the duties of a Brahma-student, (and) in whom truth dwells.

16. That world of Brahma,†† which is free from dust (decay), will be the share of them in whom there is no crookedness, no lie, no delusion.

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* That is to say, Prajápati in the form of the year gets his completion by his part, the month. He is the month, considered as before, as a couple.

† Food, the moon.

‡ Because they behold in life the nature of all, and without life nothing is seen in the dark half.

§ Although they do it also in the other.—S.'

‖ In the dark half, although they may actually do it in the other; for they do not see life, and behold only nature in its darkness.—S'.

¶ As the visible effect of fulfilling that law.—S.'

** Of the moon, it is called the world of Brahma, because it is a part of Prajápati, Brahma.—S'.

†† The world of A'ditya.

Second Pras'na.

1. Then Bhárgava, the son of Vidarbhi, asked him:—O venerable, how many deities (organs) uphold the creature (the body)? How many (of them) manifest that (greatness of their own)? Who again is among them the greatest?*

2. He answered him:—Those deities verily are the ether, the wind, the fire, the water, the earth,† speech, mind, eye, and ear‡ (upholding the body). They manifesting (their power), disputed among each other, (saying:—) I, even I, uphold this body by my support.

3. To them spoke the principal life:—Be not lost in delusion. I even, five-fold§ dividing myself, uphold this body by my support.

4. They did not believe. It (the principal life) through pride went out (of the body), as it were, from above. When it went out, all the others (the senses) went out, and when it remained, all the others remained. As all the bees go out, when their king goes out, and as all remain, when he remains, so also speech, mind, eye, and ear. Satisfied (thereby) they praise life:

5. "This (life) as fire burns, as the sun it (shines), as Parjanya (it rains), as Maghaván (Indra it reigns); it is the wind, it is the earth, the food, the god (of all the world), all that is and is not,‖ and immortal."¶

6. As the spokes on the nave, so all (the whole body) is founded on life; (it is) the Mantras of the Rig, of the Yajus,

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* In the first question life has been set forth as the consumer, as Prajápati. To answer how his nature as Prajápati (as the universal life) or as the consumer is to be comprehended in this body, the second question is commenced.—S'.

† The five gross elements, being the foundation of the body.

‡ That is to say, the five senses of intellect and the five organs of action.

§ Dividing itself into the five airs of respiration, of the ascending and descending airs, and of the airs of circulation and assimilation.

‖ That has form and that is without form.

¶ The cause of the continuation of the gods.—S'.

and of the Sáma Védas, the oblations,* the Kshatra and the Brahma.†

7. Although Prajápati,‡ thou movest in the womb, thou art born. For the sake of thee, O life, who dwelleth together with the senses, those creatures offer oblations (food).

8. Thou art the principal dispenser (of the offerings) among the gods. Thou art the first food of the fore-fathers;§ Thou art also the real object of the Rishis,‖ (and) of the vital functions¶ which are the essence of the members.

9. Thou, O life, art Indra (the supreme god) by (thy) power, thou art Rudra,** (thou art) the Preserver. Thou movest in the atmosphere as sun, thou (art) the lord of splendours.

10. When thou (as Parjanya) showerest rain, these creatures inhale life,†† (then) they rejoice, expecting, there will be food according to (our) wish.

11. Thou art a Vrátya,‡‡ O life, the only Rishi, the consumer,§§ the good lord of the world.‖‖ We are the givers of food; thou, O Mátaris'va, art our father.¶¶

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* Which are to be accomplished by the Mantras.

† The preserver of all, as it is the Kshatra among men. The Brahma who has to superintend the sacrifices and other ceremonies.—S'. Vide Kaṭh. U. 2, 25.

‡ The Birát, the first production of the mundane egg.

§ At the celebration of the Sráddha.

‖ Of the senses, Rishi from the root Risha, going, obtaining, because the senses are the producers of knowledge.—A'. G.

¶ Angirasa, vide. B. A'. 1st Adh. 3, 4.

** By the destruction of the world.

†† According to the reading "práṇaté." If this is divided into práṇa, té, the rendering would be: Then these thy creatures, O life, rejoice, &c.

‡‡ A Vrátya is a Bráhmaṇ, in whose youth the customary observances have been omitted, and who has not been initiated with the holy thread. The sense is: Thou are not initiated, because there was none to perform those rites; thou art holy by thy own nature.

§§ As fire, which among the Atharvanas is known as the Ekarishi, the one Rishi, the consumer of all sacrifices.

‖‖ Or the lord of all that exists; or, if "Vis'vasya" is connected with "attá," the consumer of all, the lord of what exists.

¶¶ Mátaris'va, the wind. This passage may also be rendered: Thou art the father of Mátaris'va (of the wind).

12. Make propitious thy body, which abides in speech, which abides in the ear, which abides in the eye, and which pervades the mind.* Do not go out.

13. All that (is here on earth) and all that is in the third heaven, is placed under the sway of life.† Like a mother her children, protect us, grant us prosperity and wisdom."

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* The body which abides in speech, is the descending air (Apána), by which speech is produced; that which abides in the ear, is the circulating air (Vyána), which abides in the eye, the air that goes forward (Práṇa), which abides in the mind, the equalizing air (Samána), by which determination, &c. is regulated.—A'. G.

† Life as the Ruler of all, Prajápati.

Third Pras'na.

1. Then Kausalya, the son of As'vala, asked him :*—O venerable, whence is born this life, (when born) how does it enter this body,† (when it has entered) how, dividing itself, does it abide, how does it go out (of the body), how does it maintain (its) external‡ relation, and how its relation to itself (to the soul)?

2. He answered him :—Thou askest difficult questions; thou art a great enquirer after Brahma;§ therefore I will explain to thee (for what thou hast asked).

3. From the soul is born this life. As a shadow (is cast) by man, so this (life) is expanded upon that (Brahma, the cause). By the action of the mind‖ it enters into this body.

4. As a king commands his officers: Govern these or those villages, so ordains life the other vital airs¶ to separate and separate work,—

5. The descending** air to the organs of excretion and generation. Life itself†† abides in the eye and ear, in the mouth and nose, but in the midst‡‡ the equalising air; for it carries (every where) equally

* After it has been determined, that the nature of Prajápati, of the consumer, &c., belongs to life, another question is asked, in order to ascertain the manner in which it should be worshipped—A'. G.

† This means, What for does it assume a body?—S'.

‡ The relation to the elements and deities.

§ Bramanishtha is explained by S'ankara with Brahmavid (a knower of Brahma).

‖ By work which is accomplished through the action of the mind, that is to say, by virtue or vice.—S'. Weber translates "by the will;" but S'ankara's explanation appears to be right, because it is afterwards expressly said that by their actions people obtain different bodies.

¶ S'ankara explains "práṇan" more generally "organs," but in the following verses, work is assigned only to the vital airs.

** The air which takes away urine, &c.

†† Práṇa, life, the air that goes forwards, which is inhaled and exhaled, which regulates the functions of respiration, the closing of the eye, &c.

‡‡ In the midst of the descending air and the air of respiration, in the navel; it is the air, by which food and drink is digested, and carried equally to all parts of the body for assimilation.

what has been offered;* from this (air) proceed these seven flames.†

6. For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is a hundred times divided;‡ 72,000 are the branches of every branch-artery;§ within them moves the circulating air.

7. Again, the ascending air (udána)‖ rising, leads through one of them¶ to the holy place by holy work, by sin to the place of sin, by both to the world of man.

8. A'ditya** is the external air of respiration; for he rises for the benefit of the air of respiration†† which is in the eye.‡‡ The (presiding) deity of the earth§§ arrests‖‖ the descending air of man. The ether (air) which is between¶¶ (heaven and earth) is the equalising air. The wind (the common, external air) is the circulating air.

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* "What has been offered," what has been eaten and drunk. This air is here compared with the fire, which consumes the sacrificial food, and equally distributes it among the gods.—S'.

† Continuing in this comparison, seven flames are ascribed to the equalising air as to the fire. Commencing from the heart, this fire of digestion arises in seven flames, the openings or entrances in the head, viz. the two eyes, ears, &c.—S'. The seven flames of the fire are mentioned in Mund. Up. 1, 2, 4.

‡ =10,100.

§ =727,200,000. The whole number of arteries would therefore be 727,210,201. A'nanda, who gives the total, has in the fifth place instead of 1 a 6, evidently by the mistake of a copyist.

‖ The ascending air rises from the sole of the foot to the crown of the head.

¶ The Susumna, the coronal artery.

** As the presiding deity.

†† In its relation to the soul.—S'.

‡‡ He benefits the eye by giving it light to perceive colours.—S'.

§§ Fire.

‖‖ It arrests or attracts it, and according to S'ankara, it is owing to this attraction, that the body is prevented from falling down, in consequence of heaviness, or from going upwards by the opposite power.

¶¶ A'kás'a, according to S', is the air which is between heaven and earth, and distinct from the other which pervades all the spheres of creation. Thereby it corresponds to the equalising air, which is also in the midst of the air which descends and the air which goes forward.

9. The ascending air is splendour;* therefore, when his splendour† is subdued, (man obtains) another body together with his senses, which have entered the mind.

10. With the understanding‡ (the individual soul) enters life (Práṇa).§ Life, united with splendour,‖ together with the soul, leads it (the soul) to its appointed world.¶

11. The offspring of him who, thus knowing, knows life, does not perish, (and after death) he becomes immortal; here the following memorial verse (is recorded) :—

12. "Whoever knows the origin,** the entrance,†† the locality‡‡ and the five-fold power of life,§§ enjoys immortality: whoever knows this, enjoys immortality."

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* Splendour is here the external splendour in general, and therefore distinct from the splendour of the sun, which is special.—S'.

† His vigour at the time of his death.

‡ With the particular disposition of the understanding, or mind, the result of his life which a man has at the time of his death.—S'.

§ The principal life, that is to say, the principal life continues at the time of death, when all the other organs have ceased to perform their functions; for people say, he breathes, he lives.—S'.

‖ With the ascending air.

¶ In consequence of its good or bad acts.

** Of life from the supreme soul.

†† Of life into the body, by the effect of virtue or vice in a former life.

‡‡ In the different parts of the body.

§§ Namely, its descending power in the organs of excretion and generation, the power of respiration in the eye and ear, the equalising power, the power of digesting and assimilating in the navel, the circulating power in the heart and blood-vessels, and the ascending power in the Susumna, or coronal artery, together with the presiding deities of those powers, viz., the sun, the fire, the ether, (in the sense above determined,) the wind and splendour.—A'. G.

Fourth Pras'na.

1. Then Gárgya, the grandson of Súrya, asked* him :—O venerable, which (organs) sleep† in this body? Which are awake therein?‡ Which among them is the god (the organ) who sees the dreams?§ Whose is that happiness?‖ Upon whom are all (those organs) founded?

2. He answered him :—As all the rays of the sun, when setting, become one in that disc of light, and as they are dispersed, when he again and again rises, so this all (produced by the organs and their objects) becomes one in the highest god (sense), in the mind (at the time of sleep).¶ Therefore,** at that time the soul (Purusha) does not hear, nor see, nor smell, nor taste, nor touch; it does not speak, nor take, nor enjoy itself, nor evacuate, nor move; it even sleeps, it is said.

3. (While the organs are at rest,) the fires of the vital airs†† are

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* In the first three questions the object of the inferior knowledge, the world, as manifested, as being in the connexion of cause and effect, as transient, &c., has been treated. In the following questions the nature of the soul is to be explained, as being independent of cause, proof, incapable of becoming an object of the mind or the senses, as blissful, unchangeable, indestructible, true, and to be comprehended by the highest knowledge.—S'.

† Rest from their functions.

‡ Perform, when awake, their functions.

§ The subtle objects, which the soul perceives, when the senses are at rest.

‖ The happiness of profound sleep.

¶ While they are sent forth from the mind to perform their functions in the time of awaking.

** Because they have become one, and cease from their work.

†† In this and the next verses the vital airs are compared with the five fires of the householder. They are—1. The gárhapatya, (the household) fire. This is to be kept burning for the whole life of the householder, and the other fires are to be lighted by it. It is placed to the south-west. 2. Dákshiṇágni, the southern fire, by which the offerings to the gods of the fore-fathers are performed. 3. The áhavanníya fire, by which is offered to all the deities. Its place is to the east. 4. The sabhyágni, by which secondary offer-

awake in this town.* The ascending air is the household fire, because the air of respiration (Práṇa), which is (like the fire by which is) offered, is taken (praṇíyate) from the (ascending air, as the sacrificial fire is taken from) the household fire, which is therefore called Praṇayana (from which is taken); the circulating air is the (southern) fire, by which the sacrificial food is prepared;†

4. Inspiration and expiration are the two oblations, the air which distributes them equally is the equalising air.‡ The mind is the sacrificer; the fruit of the sacrifice is even the ascending air; it leads the sacrificer day by day to Brahma.§

5. Then‖ that god¶ (the mind) enjoys in dream power. Whatever is seen, he sees again,** he hears again all the objects that have been heard, he enjoys again and again, what has been enjoyed (by him) in other countries and places. What is visible (in the present birth) and invisible (in another birth), what is heard and not heard, what is enjoyed and not enjoyed,†† all is beheld, all is beheld by the one who is all.

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ings, connected with the former, are performed. It is placed to the north-east; and 5. The ávasatyagni, by which offerings are made to the Visvédévas, and the daily meals prepared. It is placed to the north-west.

* The body, compared to a town of eleven (or nine) gates, on account of its eleven openings. Vide Katha U. 5, 1.

† Because it issues from the heart through the gate of the artery to the right (dakhiṇa).

‡ Like the Hotar, who takes the two oblations to the sacrificial fire. Therefore, says S'ankara, the wise is even in sleep performing the fire-offerings, that is to say, he is never without work, which, however, he adds, is only said in his praise; for in reality there is no distinction in this respect between him and any other man, as in every one the same functions take place.

§ To heaven.—S'.

‖ When all the senses are asleep, and the vital airs awake for the preservation of the body.

¶ The mind, having collected all the senses into its own self, like the sun the rays.

** It sees in dream again what has been seen in the time of awaking by the impressions that remain.

†† S'ankara has here as a part of the text "Shadcha, ashachcha" which he explains, what is true and what is an illusion.

6. When he becomes overwhelmed with light,* then that god (the mind) does not see the dreams ;† at that time rises that happiness (of deep sleep) in the body.

7. As the birds, O beloved one, repair to a tree to dwell there, so indeed this all repairs to the supreme soul—

8. (Viz.) The earth and the subtle elements (mátrá) of earth, water and the subtle elements of water, the light and the subtle elements of light, the air and the subtle elements of air, the ether and the subtle elements of ether,‡ the eye and what is visible, the ear and what is audible, the smell and the objects of smell, the taste and what is tastable, the skin and what is touchable, speech and what is speakable, the hands and what is seizable, the organs of generation and what enjoyable, the after and what may be evacuated, the feet and what is moveable,§ the mind and what is an object of the mind, intellect and what is an object of intellect,‖ self-consciousness and what is an object of self-consciousness,¶ thinking (chitta) and what is an object of thinking, light** and all that may be illuminated, life and all that is to be supported.††

9. For he is the beholder, the toucher, the hearer, the smeller, the taster, the minder, the intelligent, the agent, the being whose

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* With thought, when all impressions have disappeared.

† Because the gate of seeing is closed by splendour, there is no especial thought; or because all has become one and the same thinking, no especial thought is perceived; this answers the state which is called profound sleep.—S'.

‡ That is to say, the gross and the subtle elements.

§ The organs of intellect and action and their objects.

‖ Intellect, whose nature is to determine, to ascertain.—S'.

¶ The internal organ, considered as self-consciousness.—S'.

** The internal organ considered as thinking.—S'.

†† Light (téjas), the same word, as used above for the element of light, is explained by S'ankara to mean the subtle cuticle, which, beside the special organ, is the cause of perception. But why should this be mentioned here? It rather refers to the internal organ, of which mind, intellect, self-consciousness and thinking are parts.

nature is knowledge, the spirit (Purusha).* He is founded on the supreme, indestructible soul.

10. The supreme, indestructible (being) is obtained. Whoever, O beloved one, knows this (being) which is without shadow, without body, without colour, which is shining,† indestructible,—becomes omniscient, all. Here applies this Sloka :—

11. "Whoever, O beloved one, knows the indestructible (soul), on which (the being) whose nature is knowledge, and together with all the gods‡ the vital airs and the elements are founded, gets omniscient, penetrates all."

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* He is Purusha, says S'., because he fills out all the said spheres, which are combinations of cause and effect.

† Without any differences.

‡ Agni, &c, according to S'ankara, but more probably the senses, as no mention has been made before of the gods.

Fifth Pras'na.

1. Then asked him* Satyakáma, the son of S'iva:—Which of the worlds gains he who among men has unceasingly (tad)† meditated on the word "Om", until his departure from life?

2. He said to him:—O Satyakáma, the supreme and the inferior Brahma are both the word "Om."‡ Hence the wise follows by this support one of the two.

3. If he meditates upon one letter,§ being enlightened thereby, he is quickly born on the earth. Him carry the Mantras of the Rig‖ to the world of man. There, devoted to austerity, the duties of a Brahma-student (and) faith, he enjoys greatness.

4. Again, if he meditates in his mind on two letters (A, U,)¶ he is elevated by the Mantras of the Yajur to the atmosphere; he (obtains)** the world of the moon. Having enjoyed power in the world of the moon, he returns again (to the world of man).

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* This question is intended to determine the rule for the meditation on the word "Om," by which the inferior and supreme Brahma are obtained.—S'.

The fourth question having set forth, how the competent enquirer obtains the unchangeable Brahma, by the knowledge of the meaning of the great sentence (tat-tvam, Brahma-individual soul) after the determination of the terms, the fifth question is designed to explain the meditation on the word "Om" for the obtainment of Brahma by an enquirer, who is not yet perfect, and has not yet thoroughly subdued his senses.—A'. G.

† "Tad" is here to be taken as an adverb, and means "in such a wonderful manner."—A'. G.

‡ Vide Katha U. 2, 16.

§ According to S'ankara, if he medidates on the first (A) of the three letters (A, U, M) of which the word Om (= AUM) is composed, but it appears to be more reasonable to explain it by any of the letters (either, A, U, or M), as one letter has no preference to the other; for if one knows, for instance U, without knowing the A, his knowledge is not advanced, and if it is necessary to know A before the knowledge of U, the knowledge of U is a result from the knowledge of A.—We learn from A'nanda Gíri that different interpretations were made already at his time.

‖ The A, the first letter of Om, is like the Rig Véda.—S'.

¶ Or, according to S'ankara, on the second letter (U).

** After his death.

5. Who again meditates by three letters, by the word "Om," on the supreme soul, is produced in light, in the sun.* As the snake is liberated from the skin, so gets he liberated from sin. He is elevated by the Mantras of the Sáma to the world of Brahma (Hiraṇyagarbha). (There) he beholds the soul, which is greater than the great totality of the individual souls, and which is pervading (all) bodies. Here the following two memorial verses are recorded:—

6. "There are three letters, (A, U, M), subject to death, designed (for the meditation of the soul), they are designed (either) connected among themselves, (or each) designed for (meditation on) a special object. When the external, internal, and intermediate actions,† are fully directed (to their objects), then the wise does not tremble.

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* After these words, Weber in his translation adds "and having enjoyed there power, he returns again. Who again meditates on the supreme spirit by the whole word of Om, that is to say, by its three parts and a half, he is, by the Atharvan produced in the highest splendour."..... And in a foot-note he says: "Thus runs the text in I with Anquetil, and in A (of the first handwriting)....It is very difficult to decide the question, whether these words were originally part of the text, or have been added afterwards. At any rate, in an Upanishad of the Atharva, when the Védas are mentioned, we naturally look out for the Atharvan itself. Moreover, the sound 'Om' is commonly represented in the Upanishads = three and a half Mátras (beside a + u + m the vindu). Lastly, the two verses, quoted at the conclusion, in which the three Mátras, as the three Védas, are mentioned, might be assigned as the reason, that the preceding sentence was dropped at a later time. On the other hand, from the very same reason it might be argued, that this sentence did not precede; and, further, against its genuineness it may be alleged, that (1. 10) Pippaláda expressly mentions the S'uryaloka as the place from which no return takes place, and that, in the same work, no direct contradiction in doctrine must be presumed. I am therefore inclined to consider this passage as a later addition of those who were reluctant to miss the mentioning of the half mátrá and of the Atharvan." I also consider the addition spurious, on the grounds adduced by Dr. Weber, and moreover, because I do not find any sufficient reason, why S'ankara should have omitted it.

† The three actions of the Yoga meditation on the soul in the state of awaking, dreaming, and profound sleep, corresponding to the Vis'va and Vais'vánara, the Hiraṇyagarbha and Taijasa, and to the Prájna and I's'varátma.—S'. Anquetil refers it to three kinds of pronunciations, viz., the loud pronunciation, the pronunciation which is made mentally, and that which is muttered.

7. The wise obtains by the Mantras of the Rig this (world of man), by the Mantras of the Yajur the atmosphere, (the moon) by the Mantras of the Sáma that which the sages know (as the world of Brahma), (he obtains) this (threefold world) by the word "Om" as means (and) even the highest (Brahma) who is without strife, without decay, without death and without fear."

Sixth Pras'na.

1. Then asked him Sukés'a, the son of Bharadvája :—O Venerable, Hiraṇyanábha, a prince of Kosala, came (once) to me and asked this question : Knowest thou, O Bháradvaja, the spirit of sixteen parts? I said to the youth :—I do not know him. If I knew him, why should I not tell thee? Whoever tells what is not true, dries verily up together with his root; therefore I cannot tell what is not true. Having in silence ascended his car, he went away. I ask thee about him, where does abide that spirit?

2. He said to him :—O gentle (youth), in this internal body* abides the spirit, in whom these sixteen parts are produced.

3. He† reflected :—Who is it, by whose departure (from the body) I shall depart, and by whose staying, I shall stay?

4. He created life,‡ from life faith§, the ether, the air, the light, the waters, the earth,‖ organ,¶ mind, food,** vigour,†† austerity, Mantras, works, the worlds (the effect of works), and upon the world's name.

5. As the flowing, sea-going rivers,‡‡ when they have reached the sea, are annihilated, as their names and forms perish, and only the name of sea remains, so the sixteen parts of the witness (soul) which are going to the soul (as the rivers to the sea), when they have reached the soul, are annihilated, their names and forms perish and only the

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* In the ether of the heart.

† The supreme soul.

‡ Life, Hiraṇyagarbha, the foundation of the organs of all the living creatures.—S'.

§ Faith the cause, that all living beings enter upon works for their welfare. Thus explains S'. "faith;" in this sense it would be hardly a principle of production, and more probably corresponds to "intellect."

‖ That is to say, the five gross elements.

¶ The five organs of intellect and the five organs of action.

** For the preservation of the creatures.—S'.

†† To undertake works.—S'.

‡‡ The same comparison occurs in 3 Mund 2, 8.

name of soul remains; it is (then) without parts, it is immortal. Here follows this memorial verse:—

6. "Let man know the spirit, who ought to be known, in whom the (sixteen) parts abide, as the spokes in the nave (of the wheel), in order that death may not pain you."

7. He (Pippaláda) said to them (to his disciples):—Thus far I know the supreme Brahma, there is nothing higher than him.

8. They honoured him and spoke:—Thou art our father, who carries us over the infinite ocean of our ignorance.—Salutation to the supreme Rishis, salutation to the supreme Rishis.

INTRODUCTION.

THE Muṇḍaka Upanishad* contains three parts (Muṇḍakas), each of which is subdivided into two sections (Khaṇḍas). The first defines the science of Brahma and that of the Védas; the second gives a sketch of the science of Brahma, *i. e.* it describes Brahma in his own nature and in his relation to the world, and explains the means by which a knowledge of him is obtained; the third describes these means more fully, and shows the results of this knowledge, which, however, are also adverted to in the former parts.

There are two sciences, according to the first Muṇḍaka, the lesser and the highest. The former is founded on the four Védas and the six Védángas (accent, ritual, grammar, glossary, prosody and astronomy); the latter refers to Brahma, that being who is incomprehensible to the organs of action and intellect, without qualities, all-pervading, and likewise the author of the elements. The creation, proceeding from him, is subject to him, part of him, and as much a necessary effect arising from him as the web which the spider casts out and draws in,—the plants on the earth, or hairs on the body. Then follows the order of creation. From Brahma is

* Vide Weber's *Ind. Stud.* vol. 1. pp. 279-80, where he says: "Mandek (with Anquetil) Muṇḍaka pp. 375-94. .. This Upanishad is translated from the original . . . . . by Windischmann, (1698—1706,) who thus briefly and exactly gives its contents:—'Two sciences, the higher and the lesser—the illuminating and glorifying sacrificial fire—the observance of rites and knowledge—the greatness of the universal soul—the grief at the chains of man and the joy at his liberation—the perfection in Brahma' . . . . The name of Muṇḍaka is evidently to be explained by the root muṇḍ 'to shave,' viz., he that comprehends the doctrine of this Upanishad, is shaved, that is to say, liberated, from all error and ignorance. A similar name of another Upanishad is Kshuriká, 'the razor.'" An English translation of this Upanishad is given in the Tattvabodhiní Pattriká, vol. 1. pp. 356—60; and Dr. Weber has commented on it in his *Ind. Stud.* vol. 1. pp. 270—298.

produced food, (which, according to S'ankara, is the unmanifested state of the individual souls, but may as well mean the same as the "unmanifested one" in the Katha,) and from food, life (Hiranyagarbha), mind, existence (the five elements), the worlds, works and immortality.

1. The inferior science refers to works, enjoined by the Mantras. Those works are offerings to the gods, which must be performed with faith, and according to the appointed time and manner. If man performs them, he obtains the Brahma-world or heavenly bliss; if he does not perform them, he is deprived of the worlds of happiness. The Upanishad evinces here a high opinion of ceremonies, and even a superstitious zeal in the description of the sacrificial fires, the pouring out of the melted butter, and the seven tongues or flames of the fire. However, this is merely affectation; for it is subsequently acknowledged, that these rites, their performers, and the worlds, which are the results of these rites and other human actions, are transient, and that those who think that the performance of rites is the last aim of man, are greatly deceived; they are called fools, ignorant and blind, and the consequence of their belief is, that they are miserable, unhappy, subject to decay and death, and lose heaven again, being born either on the earth, or in worlds yet lower, after the effects of the works by which they gained heaven have ceased. If one has subdued his senses, if he has comprehended that all the worlds are created and finite, and if through this knowledge he renounces the world, he is a competent student of the science of Brahma.

2. It is considered that the object of the highest science is Brahma. The exposition which follows differs little from that at the commencement of the first Mundaka. (v. 6.) Brahma, from whom the individual souls issue like sparks from fire, is a spirit, all-pervading, without cause, unchangeable, not to be comprehended in any finite forms, and without attributes. From him are produced life, mind, all the organs, ether, air, light, water and earth. He is the inner soul of all beings (the Virát). The description of that which arises out of Brahma, is then given without apparent order, and in conclusion it is enjoined that all is spirit, and that by knowing Brahma man becomes liberated.

3. How becomes Brahma manifest, he not being manifest by any thing else—for all things are manifested by him? The answer is: Brahma is manifest; for he is within ourselves and, in fact, within all that exists. The principal means of obtaining a knowledge of him is to meditate by the word "Om" on the soul which is to be identified with Brahma. Here it is again repeated (2, 2, 5,) that he is the foundation of the heavens, the earth, the atmosphere, the mind and the organs, that he is soul alone, and his existence in the body only a form of manifestation of him. The soul is all-wise, omniscient; it is within the heart, where it manifests itself as mind and as the ruler of the senses; it manifests all and is all. If a man has a knowledge of the soul, for him all work ceases and all doubts disappear. Knowing the infinite Brahma, he becomes identical with him, and his whole existence and mind is devoted to him. Brahma is not comprehended by the senses, nor by devotion or rites, and on account of his subtle, and at the same time infinite, nature he passes the understanding of ordinary minds which are always affected by the senses; but he is comprehended by intellect purified through knowledge and meditation. This knowledge is not the effect of reading or understanding the Védas, but is gained when the meaning of the Védánta is understood, and when, together with the renunciation of the world, there is concentration (Yoga) of the intellect.

4. The effect of such a knowledge is complete liberation. Then the soul retires from the world; it concentrates all its parts within itself and becomes identical with Brahma; like rivers, when flowing into the sea, become one and the same with it. He who knows Brahma, becomes Brahma.

The similarity between the Katha, Pras'na and Mundaka, not only in mode of exposition, but also in the images and in whole passages, is very striking; more especially is this the case between the Mundaka and Katha and between the Mundaka and Pras'na Upanishads. Which of them was the original, or what relation they bear to any other sources, it is impossible to decide. This much, however, may be said, that the Pras'na bears evident marks of compilation; the passages, which it has in common with the Mundaka, are in the Pras'na not in their proper connexion, and there can be hardly

a doubt, that its composition is of a later date than that of the Muṇḍaka, and this is confirmed by the fact, that the doctrine of the Pras'na is already in a more advanced state, as it makes mention not only of the elements, but also of their rudiments (Mátrá). The second Kaṭha, as has been shown in its introduction, is also rather a compilation than an original work. Such is not the case with the first Kaṭha, where ideas and expressions are in perfect harmony, and appear to be determined by one and the same leading idea; yet even here the legend, which introduces the philosophical contents, is borrowed from another source, so that of the three I am inclined to assign priority in time to the Muṇḍaka.

The doctrine of the absolute Brahma, of his relation to the world and the individual soul, and of the last aim of man, has nearly reached its consummation in those three Upanishads, at least as regards its extent, not its form. The form, on the contrary, in which it is given, appears generally arbitrary. The doctrine is represented without doubt, and by simple assertion. How we come to this or the other idea, or how any particular idea is the inevitable result of reflection, is seldom explained, so that the links between our common knowledge and the knowledge of Brahma seem wanting. However, there are such links, and they give us glimpses into the origin and developement of the system. To the authors of the Upanishads themselves it must have appeared unnecessary to describe the process which led them to the notion of Brahma, either, because they were only the late expositors of a system which originated long before them, or because in the dawn of philosophical thought it is found more easy to give the result of researches than the researches themselves.

The principal link which connects our common knowledge with the notion of Brahma, and which is found in those three Upanishads, and, indeed, more or less clearly exhibited, in all the Upanishads, is the reflection that the world is transient, that it is an effect and must have a cause which is of a heterogeneous nature. If, under the guidance of this thought, we survey our ideas of external things and of ourselves, as they are conceived previous to philosophical reflection, and if at the same time we bear in mind the views of the Upanishads, we may without difficulty reconstruct the chain of

thought leading to the notion of Brahma, who is absolute existence, knowledge, and bliss. I give here an outline of such an attempt, with a view of showing that the idea of Brahma, which, as represented in the Upanishads, often appears without any support, is not a mere production of fancy, but connected with our common ideas, however incapable it may be of becoming the foundation of our knowledge.

1. The idea of infinite existence is taken from external things. These are at first, that is, previous to reflection, believed to exist; but existence soon recedes from them; they show themselves as effects and causes, as produced and producing, as changed and disappearing. We observe that all external things are composed of a limited number of elements; they change in form and in quality; earth is dissolved into water, water into heat, fire into air, and air into ether, which latter, although itself not perceptible to the senses, is recognised by its quality—sound. There is a corresponding change from ether to air, and so on to earth, so that none of these elementary beings is unchangeable, and therefore cannot really be said to have any existence. The same is the case with the elements which are termed "subtle," as explained in page 3. It is thought that the body is supported by certain airs, as, for instance, by respiration; for life is destroyed when they cease to act, showing thereby, that the "gross" body depends upon them, and that they themselves are changeable. Subtler than those airs are the senses; for they cannot be perceived like the vital airs; but, in all of them obtains the same liability to change, and all derive their existence from something else. They are effects indicating a cause. Proceeding then from effects to causes which are again effects, we arrive at last, materially speaking, at something which is not effect, viz. indistinguishable matter, but yet, if we reflect, we shall perceive that this also is not an Independent Cause, for it changes; and the effect of that change is not something else, but itself; it is therefore after the effect another, and yet the same. Consequently, it cannot be said that those existences connected among each other as causes and effects, really exist; for none of them are exempt from change. To break through this circle, we must look for an existence which does not change,

or depend upon another, and is always the same and likewise the cause of those changeable existences. This must be something which cannot be perceived by any sense and is without the attributes found in objects which are perceptible. Here every change ceases; here the mind can rest; here that faith may find root which we seek in vain among the fleeting things of the world.

2. We proceed to the idea of Brahma as Absolute Knowledge. We claim a knowledge of external as well as of internal objects. This knowledge appears at first well defined; it is the knowledge by which our actions are regulated, and by which we maintain our very existence in conflict with other existences. But, then, knowledge is transient; as it is produced in one moment, it disappears in another, and the things of which it is a knowledge, are also transient; it is therefore a transient knowledge of transient things. And this defect cannot be avoided, as we find the same change in our whole experience. If we proceed from external to internal things, the difference, if any, is not great. There are first our senses; but they have relation to something else; they know nothing by themselves, and above all, they depend even for their knowledge upon the mind, for the latter is an indispensable medium of perception. Is the mind then a Final Cause? Far from it; for mind is also finite, and shows its dependence upon something else by the fact, that in deep sleep the mind itself is without manifestation. Our human knowledge, therefore, limited as it is, has but reference to a knowledge which is infinite. Having arrived at this conclusion, if we again reflect on our own nature, we find within us a permanent element to which all the modifications of knowledge refer. It is the self which hears, sees, minds, and knows, which does not disappear with the different acts of knowledge, which is unaltered in all those acts, and without which they were themselves impossible. It is in one word our self, the soul, which, as such, is mere Knowledge in the abstract, free from any limits, and independent of the objects of knowledge.

3. A practical want leads to the same notion. It is in the nature of man to strive after happiness; but all the happiness which he can gain by his actions is only of limited duration. The enjoyments of the senses are transient, and the senses themselves are

worn out by too much enjoyment; further, sin generally accompanies those enjoyments, and makes man unhappy beyond comparison with the happiness derived from them. Even if the pleasures of this world are enjoyed as much as their nature admits, if they are as intense, as various, and as uninterrupted as possible, yet old age approaches, and with it death. And the enjoyments of heaven are in reality not more enviable than these pleasures of sense; they are of the same nature, although more unmixed and durable; moreover, they come to an end; for they are gained by actions; and as these latter are finite, their effect must also be finite. In one word, there is necessarily an end to all those enjoyments, and what avails it to strive for pleasures which, we know, cannot satisfy us beyond the moment of enjoyment. It is therefore in the nature of man to look out for an unchangeable happiness, and which must come from a being in which there is no change. If such a being can be found, it is only from him that man can obtain an unalterable happiness, and, if this be so, this being must become the sole object of all his aspirations and actions.

This happiness is not to be obtained from the gods, as described in the Védas; for they are themselves subject to passion, misery, defeat and destruction, and cannot give what they have not themselves; it must be sought in the soul, which is unchangeable, and if we compare the various degrees of happiness, we find the following facts: that in our search for happiness among external things, we are invariably deceived; for no external thing remains in our power: the less we have of external pleasure, the more exempt are we from misery: the happiness which we derive from mental action is infinitely higher; for first, the senses, the instruments of transient happiness and misery, are subdued; and secondly, in knowledge itself is found a more intense and durable happiness. Happiness, then, appears to be in intimate union with knowledge; the purer the knowledge, the greater the happiness, and vice versâ, and we arrive necessarily at the notion of a happiness without bounds, which is found in infinite knowledge.

Here we have arrived at the notion of the infinite Brahma; for, —to combine the results of these reflections,—a finite knowledge

must have for its basis infinite knowledge, which latter we have seen to be identical with infinite bliss. Does this differ from infinite existence which we found first, or, to speak in a more modern phrase, are there two absolute natures? To knowledge must, at all events, be assigned existence, and so to happiness, and the existence extends as far as this knowledge and happiness, that is to say, it is infinite, and therefore the same with them. Further, we arrived at the notion of infinite existence by the thought, that all the material existences must ultimately be based upon something not material, and we called this, in want of a more appropriate name, existence; now, we have found this in the soul, and can substitute it for the notion of infinite existence. And lastly, we do not find the soul in a sphere different from matter, but in the same; for within every material being we find soul, and where soul, also matter; and as the soul shows itself in every respect absolute and independent, while matter is every where finite and dependent, we are compelled to consider the soul as the cause upon which the existence of matter, in its various forms, depends. Brahma is therefore the being of infinite existence, knowledge and bliss.

In giving this exposition, it was my intention to show, that the ideas by which the notion of the absolute Brahma is arrived at, are much more connected among themselves and with our common experience than they at first appear. It is not difficult to discover the errors which are inherent in arguments of this kind, and we shall take occasion to expose them when we review the whole system of the Upanishads.

THE MUNDAKA UPANISHAD

OF THE ATHARVA VE'DA.

First Mundaka

FIRST SECTION.

1. Brahmá, the creator of the universe, the preserver of the world, was first* produced† among the gods. He taught the science of Brahma,‡ the foundation§ of all sciences, to Atharva, his eldest son.

2. Atharvan revealed of old the science of Brahma, which Brahmá had explained to him, to Angis; he explained it to Satyaváha of the family of Bharadvája, who revealed the science, traditionally obtained by the succession of teachers,‖ to Angiras.¶

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* First,—may also refer to excellence; in this case the version would be, "the principal of the gods."

† He was produced, that is to say, manifested, by his own act, not as the other creatures in consequence of their virtue or vice.—S'.

‡ S'. remarks that "Brahmavidyá admits of a double explanation; it either denotes the science of Brahma, the science of the absolute spirit, or the science which has been revealed by Brahmá the first-born, and this science is of course the science of Brahma."—The latter interpretation, though etymologically unobjectionable, is hardly admissible, and would owe its origin rather to a mythologist than to a philosopher.

§ For it is the cause, that all other sciences are manifested.—S'.

‖ "Parávara" means either the science obtained successively, or the supreme and the lesser science.—S'.

¶ Other lists of teachers are given in other Upanishads.

3. The son of S'anaka, the great house-holder, approached, according to the rite, Angiras, asking him :—Who is it, O venerable, by the knowledge of whom this all becomes known?*

4. He said to him :—Two sciences must be known, thus tell us the knowers of Brahma, the highest and the lesser.†

5. The lesser comprehends the Rik, the Yajus, the Sáma and the Atharva Védas, accentuation, ritual, grammar, glossary, prosody and astronomy. Again the highest is the science, by which that indestructible (Brahma) is comprehended.

6. He is the invisible,‡ unseizable§ being, without origin, without distinction,‖ without eye or ear, without hand or foot,¶ the eternal, pervading,** omnipresent,†† subtle, inexhaustible being, whom the sages behold as the source of the elements.

7. As the spider casts out and draws in (its web), as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from the indestructible (Brahma).

8. By devotion‡‡ is Brahma concentrated, hence food§§ is pro-

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* Who is the cause of the world, by the knowledge of whom his effect, the world, is comprehended.—S'.

† The highest is the science of the supreme spirit, the lesser the science whose object is to show the cause of virtue and vice and their consequences.—S'.

S'ankara guards here against a misconception of the answer. At first view it appears that the answer does not agree with the question; for it was asked, who is it, by the knowledge of whom this all becomes known? And the answer is: Two sciences must be known &c. This, says S'ankara, is a necessary fault, because the full answer can only be given after the exposition is completed; for it will be shown, that the lesser science is in truth ignorance, it teaches nothing real, and must therefore be rejected.

‡ Invisible,—incomprehensible to the senses of intellect.

§ Unseizable,—unapproachable to the organs of action.

‖ Without qualities,—by which things are distinguished.

¶ Without the organs of intellect and of action.

** In all beings,—from Brahmá to immoveable matter.—S'.

†† Omnipresent,—like the ether.

‡‡ Tapas (devotion) means here knowledge, (reflection,) the knowledge of the power of creation, preservation and destruction.—S'.

§§ Food, anna, the general unmanifested state of the individual souls in their state of a desire to act.—S'.

duced, from food life,* mind,† existence,‡ the worlds,§ (works‖ and) from works immortality.¶

9. From him who is all-wise,** omniscient, whose devotion (tapas) has the nature of knowledge,†† are produced this Brahmá,‡‡ name, forms and food.

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* Life,—Hiranyagarbha, the soul of the world.—S'.

† Mind,—manas, which determines, mistakes, doubts and defines.—S'.

‡ Existence,—satya, the five elements.—S'.

§ The seven worlds.

‖ Performed by man, &c.

¶ Immortality, the effect of works, viz. immortality only comparatively speaking, which continues as long as the effects of the works continue.

** Sarvajna (all-wise) means, according to Sankara, who knows all generally; and Sarvavit, (omniscient) who knows all specially.

†† That is to say, which is without any effort.—S'.

‡‡ Hiranyagarbha.

SECOND SECTION.

1. This is the truth:* The works† which the wise beheld (revealed) in the Mantras were in the Trétá Yuga‡ performed in manifold ways. (Therefore) you that desire the proper fruit (of your works) practise them (now) always.—This is your road for (obtaining) the world of your actions.

2. When the bearer of the sacrifice (the fire) is kindled, when the flame flickers, then let (the sacrificer) throw the offerings between the two portions of melted butter. With faith must be offered.§

3. By a sacrifice,—which is not accompanied with the rites on the day of the new-moon, or on the day of the full-moon, or every four months, or in the autumnal season, or where no guests are invited, or which is not done in proper time, or which is performed without the rite to the Visvadévas, or against the regulations,—a person is robbed of the seven worlds.

4. The seven flickering tongues of the fire‖ are:—Kálí (the black one), Karálí (the terrific one), Manojavá (swift as the mind), Sulohitá (the very red one), Sudhúmravarṇá (of purple colour, Sphulinginí (emitting sparks), and the Vis'varupí (all-shaped) goddess.

5. Whoever performs works, when those (tongues) are shining, and (performs them) in due time, is taken by the offerings in the

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* In the first section the inferior and higher sciences have been defined; the second is intended to show their objects, which are the world and the supreme Brahma; at first the inferior science is described, because, without knowing it, there cannot be a desire to abandon it.— S'.

† Fire-offerings,—S'. &c.

‡ Beside this explanation of "Trétáyám" S'ankara gives another, viz. that it means also the triad of agents employed at sacrifices, the Hotar, Adhvaryu, and Udgátar. Dr. Weber mentions a third interpretation, given by Anquetil, (*Ind. St.* vol. i. p. 282)—"Anquetil explains it by: et in quibusque tribus Beid (Védis) illa opera extensa explicata sunt; accordingly the Atharva would, with regard to observances, refer to the three more ancient Védas, while it claimed for itself the Brahma-vidyá; but at the commencement the Atharva-Véda is expressly counted as one of the lesser Vidyas."

§ The words "s'raddhayá hutam" are not in the text published in the Tattvabodhiní Pattriká.

‖ Vide Pras'na U. 3, 5.

form of the rays of the sun, and carried to that (world), where the one lord of the gods* abides.†

6. "Come, come," thus saying, the resplendent offerings carry the sacrificer by the rays of the sun, honouring him and saluting him with the welcome word: "This is your holy Brahma-world, obtained by your desert."

7. Perishable (and) transient, are verily the eighteen supporters‡ of the sacrifice, on whom, it is said, the inferior work depends. The fools who consider this (work) as the highest (object of man), undergo again even decay and death.

8. In the midst of ignorance, fools, fancying themselves wise and learned, go round and round, oppressed by misery, as blind people led by a blind.§

9. Living in various ways in ignorance, youths imagine, we have obtained our end. Because the performers of work from attachment (to the world) are not wise, therefore, suffering unhappiness, they lose heaven, when the fruit of their works has become nought.

10. Fancying oblations and pious gifts‖ (to lead to) the highest (object of man), fools do not know any thing (as the cause of the) good. Having enjoyed (the fruit of their works) on the high place of heaven, which (high place) they gained by their actions, they enter (again) this world or one that is lower.¶

11. Those again who, with subdued senses, with knowledge and the practice of the duties of a mendicant, in the forest follow austerity and faith,** go, freed from sin, through (the grace of) the sun†† (to the place), where abides that immortal spirit‡‡ of inexhaustible nature.

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* Indra, according to S'ankara.

† Compare this with Pras'na U. 5, 2–5, where man is carried to different worlds by the Mantras of the Védas.

‡ Namely sixteen priests, the sacrificer and his wife.—S'.

§ The same with Kaṭha U. 2, 5, except that the Kaṭha has "dandramyamáná:" for "janghanyamáná."

‖ Ishta, púrta, "oblations, pious gifts." Vide Pras'na U. 1, 9.

¶ Vide Kaṭha U. 5, 7.

** Faith in Hiraṇyagarbha, the creator.—S'.

†† By the sun, that is to say by the northern path. Vide Pras'na U. 1, 9.

‡‡ Hiraṇyagarbha. The 11th Mantra does not refer to the supreme, but to the inferior Brahma.

12. Let the Brâhmaṇa after he has examined the worlds, gained by works, renounce the world, (by the reflection that) there is nothing that is not created, because it is the effect of work. For the purpose of knowing that (which is not created), he approaches, sacred wood in his hand, a teacher, who knows the Védas and who is solely devoted to Brahma.

13. Let then the wise (teacher) explain to that (pupil) who approached him according to the rite, whose mind is at rest and whose senses are subdued, according to the truth the science of Brahma, by which he knows the indestructible true spirit.

Second Muṇḍaka

FIRST SECTION.

1. This is the truth :* As from a blazing fire† in thousand ways similar sparks proceed, so, O beloved, are produced living souls of various kinds from the indestructible (Brahma), and they also return to him.

2. He is verily luminous,‡ without form, a spirit, he is without and within, without origin,§ without life, without mind, he is pure‖ and greater than the great indestructible one.¶

3. From this (Brahma) are produced life,** mind, and all the organs, ether, air, light, the water (and) the earth, the support of all.

4. He, whose head is the fire,†† whose eyes are the moon and the sun, whose ears the quarters, whose revealed word the Védas, whose vital air the mind, whose heart the universe, from whose feet the earth (sprang forth), is the inner soul of all beings.‡‡

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* The first Muṇḍaka gives an exposition of the inferior science, the second is intended to describe the science of Brahma.—A'. Both commence with the declaration, that it is truth which they teach ; but, enjoins S'ankara, the truth of the highest science is very different from the truth of the lesser ; the latter is in fact no truth, but rather ignorance, while the former is truth in the full sense of the word.

† Vide Br. A.', 2, 1, 20.

‡ Divya means, according to S'., either "luminous," because he is himself light (or knowledge), or "divi swátmani bhava," produced, existing in heaven that is in his own self, or "heavenly."

§ In this is implied, that he is not produced, that he does not exist in time, that he does not change, not increase or decrease, and is not liable to destruction.—S'.

‖ Without attributes, identical throughout, mere knowledge.

¶ This is Brahma in his unmanifested state.—S'.

** Hiraṇyagarbha.—S'.

†† The heavens.—S'.

‡‡ The Virát.

5. From him* is produced the fire whose fuel is the sun; from the moon† Parjanya, (from him) the annual herbs on the earth; (nourished by them) man emits seed upon the wife; (thus) many creatures are produced from the spirit.

6. From him (emanated) the Mantras of the Rik, the Sáma and the Yajur Vedas, the initiatory rites,‡ the burnt offerings,§ all the sacrifices,‖ the donations,¶ the year** and also the sacrificer, (and) the worlds in which the sun and moon purify.††

7. From him also were produced in many ways the gods, the Sádhyas,‡‡ men, quadrupeds, birds, the vital airs that go forward and descend, rice and barley, devotion, faith, truth, the duties of a Brahma-student and observance.

8. From him proceed the seven senses,§§ the seven flames,‖‖ the seven kinds of fuel, ¶¶ the seven sacrifices,*** these seven places†††

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* Heaven, Parjanya, the earth, man and woman, are here represented as five fires.—A'.

† The moon, as produced from the fire of heaven.

‡ Díkshá, according to S'., certain rites, preliminary to the sacrifices themselves, as the taking of kusa-grass, &c.

§ In which melted butter is offered.

‖ Sacrifices, where animals are fastened to posts, as S'. expresses it, because animals were not always offered at those sacrifices.

¶ Donations of one cow up to the bestowing of the whole property after the sacrifice to the attending priests.—S'.

** As part of the *time* and the rites.—S'.

†† The rewards of the ignorant and knowing performers, the one to be obtained by the Southern, the other by the Northern path. Vide Pras'na U. 1, 9.

‡‡ A kind of gods.

§§ Práṇa is here the term for "senses." That it means here "sense" and not "vital air," is evident from its attribute "seven," which would not agree with vital air. The senses are called seven, because there are seven orifices in the head which lead to them.—S'.

‖‖ The seven flames, the power of the senses to manifest their respective objects.—S'.

¶¶ The objects of the senses.

*** The knowledge of those objects.

††† The places of the senses.

in which the vital airs move that sleep in the cavity (of the heart) and that, always seven, are ordained (for every living being).

9. Thence (proceed) all the seas and mountains; from him proceed the rivers of every kind, thence all the annual herbs, the juice* by which, together with the elements, the inner body† is upheld.

10. Spirit alone is this all, the works, austerity. Whoever knows this supreme, immortal Brahma as dwelling in the cavity (of the heart), breaks, O gentle youth, the bonds of ignorance.

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* The juice of five kinds, sweet, bitter, &c.

† The subtle body, according to the Védánta, consisting of the three sheaths of intellect, of the mind and of life. Vide p. 3.

SECOND SECTION.

1. (This Brahma* is) manifest, near, dwelling verily in the cave,† (is) the great goal; on him is founded all that moves, breathes and closes the eyes. This you know as what exists and not exists,‡ as what is to be adored,§ as what is beyond the knowledge of the creatures,‖ as the greatest.

2. As luminous, as more subtle than what is subtle, on which the worlds are founded and their inhabitants. This (is) the indestructible Brahma, this life, this speech and mind. This is true, this is immortal, this, O gentle one, know as (the aim) to be pierced (by thee).

3. Seizing as his bow the great weapon of the Upanishad, (let man) put (on it) the arrow, sharpened by devotion, attracting with the mind whose thought is fixed upon that (Brahma). Know, O beloved, that indestructible (Brahma) as the aim.

4. ¶The sacred word ("Om") is called the bow, the arrow the soul, and Brahma its aim; he shall be pierced by him whose attention does not swerve. Then he will be of the same nature with him (Brahma), as the arrow (becomes one with the aim when it has pierced it).

5. On him are based the heavens, the earth, the atmosphere, the mind with all the organs. Him ye know as the one soul alone. Dismiss (all) other words; he is the bridge to immortality.

6. Within (the heart), which the arteries enter as the spokes the nave of the wheel, he moves—becoming manifold.** You meditate on him by the word "Om." Be welfare to you that you may cross over the sea of darkness.

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* How becomes Brahma, who is without form, an object of knowledge, and which are the means of producing it?—S'.

† In the heart of all living creatures.

‡ According to S'ankara's explanation, the gross and subtle bodies.

§ Or desired.

‖ Of common people.

¶ This verse explains what is meant by the bow, &c.—S'.

** By the manifold modifications of seeing, hearing, wishing, &c.

7. The soul which is all-wise, omniscient, whose glory (is manifested) in the world, is placed in the divine town* of Brahma, in the ether (of the heart); it is of the nature of the mind, the ruler of life and of the body, placed in food.† The wise, concentrating the heart, behold by the knowledge of him (Brahma) that whose nature appears as bliss, is immortal.

8. The bond of the heart is broken;‡ all doubts disappear, and his works cease (to bear fruit), when (the being) who is supreme and not supreme,§ is seen.

9. In the golden (luminous) highest sheath‖ the knowers of the soul know the Brahma who is without spot, without part, who is pure, who is the light of lights.

10. There¶ (as to Brahma) the sun does not manifest, nor the moon and stars, there do not manifest those lightnings, how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

11. This immortal Brahma is before, Brahma behind, Brahma to the right and to the left, below and above,** all-pervading, Brahma is this all, is this infinite (world).

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* The mind, according to S'ankara.

† In the nutrimentitious sheath,—S'.

‡ Vide Kaṭha 6, 15.

§ Supreme and not supreme, considered as cause or effect, according to S'ankara's explanation.

‖ In the sheath of intellect.

¶ The same as in Kaṭha 5, 15; and in S'wét. U. 6, 12.

** Vide Pras'na U. 1, 6.

Third Muṇḍaka

FIRST SECTION.*

1. Two birds,† always united, of equal name, dwell upon one and the same tree. The one of them enjoys the sweet fruit of the fig-tree, the other looks round as a witness.

2. Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed (in the relations of the world), is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

3. When the beholder beholds the golden-coloured author (of the world), the lord, the spirit, the source of Brahmá,‡ then, shaking off virtue and vice, without spot, he obtains the highest identity.§

4. "This life‖ shines forth as all the beings;" ¶the wise who thus knows, does not speak of any thing else; his sport is in the soul, his love** and action are in the soul; he is the greatest among the knowers of Brahma.

5. The soul must verily be obtained by the constant (practice) of truth, of devotion, of perfect knowledge, (and) of the duty of a Brahma-student. He whom the sinless devotees behold, is verily in the midst of the body, of the nature of light, is pure.

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* S'aṅkara describes the contents of this section, as follows:—The knowledge, by which the supreme Brahma is obtained, has been explained, and also the concentration, by which he is comprehended. In this section the means which accompany concentration, are described.—According to my opinion, rather all the means by which a knowledge of Brahma is obtained are here set forth.

† The two first verses occur also in the S'vét. U. 4, 6-7.

‡ Or: Brahma, who is also source (of the world).

§ An identity with Brahma, where no distinction remains.

‖ The supreme Ruler.—vide p. 2.

¶ From Brahmá down to inanimate matter.—S'.

** Sport, according to S'., refers to external, love to internal, actions.

6. Truth conquers alone, not falsehood. By truth is opened the road of the gods, by which the Rishis whose desires are satisfied, proceed, (and) where the supreme abode of real truth (is found).

7. This (being of Brahma) is great, divine, of a nature not to be conceived by thinking, more subtle than what is subtle,* it shines in various ways, it is more distant than what *is* distant, and also near in this body; for the beholders it dwells even here in the cave.

8. It is not apprehended by the eye, not by speech, not by the other senses,† not by devotion or rites; but he, whose intellect is purified by the light of knowledge, beholds him who is without parts, through meditation.

9. This subtle soul is to be known by thinking, into which life, five-fold‡ divided, entered. The organ of thinking§ of every creature is pervaded by the senses; that (organ) purified, the soul manifests itself.

10. Purified in intellect, (man) gains that world and those desires which he imagines in his mind.‖ Therefore let a man who is desirous of prosperity worship him who knows the soul.

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* Kaṭha U. 2, 20. † Kaṭha U. 6, 12. ‡ Vide Prás. U. 2, 3.

§ "Chittam," here, according to S'ankara, for "antakkaraṇam," the internal organ of the Védánta.

‖ Brih. A'. 1, 4, 15.

SECOND SECTION.

1. He* knows this supreme Brahma, the place, founded on which the whole world shines in glory. The wise who, free from desires, adore the man (who thus knows the soul) will not be born again.

2. Whoever fancying forms desires, is by his desires born here and there; (but) for him whose desires are satisfied, and who has recognised the soul, vanish even here all desires.

3. The soul cannot be gained by knowledge (of the Véda,) not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own truth.†

4. The soul cannot be obtained by a man without strength, nor by carelessness, nor by devotion, nor by knowledge which is unattended by devotion; but if the wise strives with those supports, then enters the soul the abode of Brahma.

5. ‡When the Rishis who are satisfied with knowledge, who have acquired (the knowledge of) the soul, who are without passion and placid in mind, have obtained him, then wise and with concentrated mind, every where comprehending the all-pervading (soul), they enter it wholly.

6. Those§ who have ascertained the meaning of the knowledge derived from the Védánta, who by the Yoga which renounces all worldly concerns, are striving (for emancipation) and whose intellects are purified, all those at the time of their final death enjoying the highest immortality in the worlds of Brahma‖ become fully liberated.

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* He who is purified in intellect.—vide, p. 162. v. 10.

† Thus I translated in accordance with S'ankara's explanation of this passage; but it appears to me at variance with the strict sense of the words, as he refers the relative "yam" to another subject than its antecedent "téna." I would therefore prefer the following rendering. It (the supreme soul) can be obtained by him (the individual soul) whom it choses; it (the supreme soul) choses as its own the body of him (of the individual soul). The whole verse occurs also in the Katha U. 2, 23.

‡ How is Brahma entered? The answer is:—S'.

§ This Mantra is taken from the Taitt. A'. x. 12, 3—vide Weber's *Ind. St.* vol. i. p. 288.

‖ Means the one Brahma, the plural is here used, according to S'., because Brahma, although one, is perceived as manifold.

7. (Then) the fifteen parts* (of the body) enter into their elements, and all the organs into their presiding deities; (then) the actions and the soul, which resembles knowledge,† become one in the (being which is) great, inexhaustible (and) all.

8. As the flowing rivers come to their end in the sea, losing name and form,‡ so, liberated from name and form, proceeds the wise to the divine soul, which is greater than the great.

9. Whoever knows this supreme Brahma, becomes even Brahmá. In his family there will be none ignorant of Brahma; he overcomes grief, he overcomes sin, he becomes immortal, liberated from the bonds of the cave (heart).

10. This is recorded in the following Rik:—Let (the teacher) communicate this science of Brahma to those who are performers of ceremonies, versed in the Védas and devoted to Brahma, who themselves offer with faith oblations to the one Rishi (the fire), and by whom the observance to bear fire on their heads has been performed according to prescribed rite.

11. The Rishi Angiras communicated this truth before (to the son of S'unaka). Let none read this who has not performed the (fire) rite. Salutation to the great Rishis, salutation to the great Rishis.

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* The fifteen parts, mentioned in the Pras'. U. 6, 4.—S'.

† The soul under the attribute of intellect, which is produced by ignorance.—S'.

‡ With slight variations in the Pras'na.—U. 6, 5.

INTRODUCTION.

THE contents of the Mándukya Upanishad,* divested of their abstruse phraseology, are as follows. Brahma, the soul or spirit, comprehends all things, both objects of perception and those which perception cannot reach. Brahma, or the soul, has four modes of existence, the waking state, the state of dreaming, the state of profound sleep, and a fourth state different from any of the former. In the waking state the soul through the senses is in actual contact with the material world of sense; in the state of dreams, it is conscious through the mind of the impressions which remain of the former state; in profound sleep no desire, no thought, is left, all impressions have become one, and only knowledge and bliss remain. It is in this state, that Brahma becomes creator, that all things proceed from him, and are again absorbed in him. In the fourth state Brahma returns to his absolute and infinite nature having no relation to ought else.

The word "Om" is the verbal representative of Brahma, and the means by which the idea of Brahma is conceived. The parts of which it consists, viz. the letters A, U, and M, correspond with the different modes of existence of Brahma: thus A. with his complete manifestation (the waking state), U. with his internal manifestation (the state of dreams), and M. with his existence when not manifested (profound sleep), or when all effects, the whole universe, have not proceeded beyond their final cause. The word "Om," its separate parts having disappeared, as soon as pronounced, corresponds to Brahma in his absolute and infinite nature.

By meditation on "Om" in its last form man becomes identical with Brahma.

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* This Upanishad is translated by Dr. Weber in his "*Ind. Studien*" vol. ii., pp. 107-9. Vide also his remarks on it l. c. pp. 100-7.

From the form in which it is represented, I think, that the Mán-ḍukya is one of the latest among those Upanishads which exhibit the infinite spirit in its primitive notion, unmixed with sectarian views. There is here no enquiry of any kind; the system is complete, and described in terms which indicate the absence of all doubt or uncertainty as to its truth. The introduction of many of the technical terms of the Védánta, with no other object than that of making as complete an enumeration of the names as possible, indicates that this Upanishad is taken from various sources, and that it addresses itself more to a blind disciple than to an intelligent enquirer. How far it is wanting in the spirit of research, is shown by the high veneration in which the word "Om" is held. It is represented not as a means, or as the best means of comprehending Brahma, but as identical with him, proving thereby, that truth was sought rather by meditation on symbols than on the ideas to which they referred. The only trace of a more profound mode of thought is found in the order in which the modes of Brahma's existence are described; for the commencement is made with the mode or state, in which reflection first rises, and it is concluded with the last result to which that reflection has attained.

THE MÁṆḌUKYA UPANISHAD

OF THE ATHARVA VE'DA.

1. "Om" this is immortal. Its explanation is this all; what was, what is, and what will be, all is verily the word "Om;"* and every thing else which is beyond the threefold time† is also verily the word "Om."

2. For this all (represented by "Om") is Brahma; this soul is Brahma. This soul has four conditions.‡

3. The first condition is Vaisvánara,§ whose place is in the waking state, whose knowledge are external‖ objects, who has seven members,¶ who has nineteen mouths,** (and) who enjoys the gross (objects).

4. His second condition is Taijasa,†† whose place is in dream,

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* According to S'ankara's explanation the rendering would be as follows: "Om" this sound (or immortal) is this all. Its explanation (should be known). What was, what is, and will be, all is verily the word "Om."

† The avyakta (unmanifested) &c.—S'.

‡ Literally is four-footed.

§ Vis'vánara, vis'vésám naránám anékadhá nayanát (from his ruling in manifold ways all men) yadvá vis'vas'chásau naras'cha (or from his being all and man).—S'.

‖ A knowledge different from his self.

¶ The seven members are: His head the heavens, his eye the sun, his breathing the wind, his centre the ether, his place for urine the water, his feet the earth, and his mouth fire.—S'. Anquetil gives the five senses, mind, and intellect as his seven members.—Weber's *Ind. Stud.* vol. ii. 107.

** According to S'. the nineteen doors of perception, viz. the five organs of intellect, the five organs of action, the five vital airs, mind, intellect, self-consciousness and chittam. According to Anquetil the sixteen kalá and the three guṇa, and by the sixteen kalá he means the five elements, the five senses, the five organs of action and the mind.

†† He is called Taijasa, because his object is a knowledge without objects, whose nature is mere manifestation.—S'.

whose knowledge are the internal objects,* who has seven members, nineteen mouths (and) enjoys the subtle (objects).†

5. When the sleeper desires no desires, sees no dream, this is sound sleep. His third condition is Prájna‡ (who completely knows) who has become one, whose knowledge is uniform alone,§ whose nature is like bliss,‖ who enjoys bliss, and whose mouth is knowledge.¶

6. He (the Prájna) is the lord of all; he is omniscient, he is the internal ruler; he is the source of all; for he is the origin and destruction of (all) beings.

7. They think the fourth him, whose knowledge are not, internal objects, nor internal, nor both,** who has not uniform knowledge,†† who is not intelligent and not unintelligent,‡‡ who is

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* The impressions remaining in the mind which, independent of the senses, are perceived in dream.—S'.

† The above impressions.

‡ Prájna (sarvavishayajnátritam asya éva iti Prájna:) who has a knowledge of every object, according to S'.; the derivation of the commentator of the Védánta Sára (Ramakris'hna Tírtha), on the other hand, is práyéṇájna: prájna, prájna is a person who is nearly ignorant. (V. S. p. 58.) In the present Upanishad, however, Prájna has the sense which S'. ascribes to it.

§ Through want of discernment, says S'., because a true uniformity cannot exist in that state. Prajnághana is in the Védánta Sára (p. 98) explained by Prajnánaikarasa, the one nature of knowledge.

‖ Not bliss, but like bliss, because it is not eternal.—S.'

¶ Chétomukha it is called, because conscience (chéths) is the door (mukha) to understand the dream, &c., or conscience, characterised by intellect, is his door to enter the state of dream, &c.—S'. And A'nanda G. adds, "there would be no such things as dream and the waking state independent of the state of profound sleep, because they are the effects of the latter."

Neither of these explanations appears to me here called for, but chétomukha to be taken rather in its literal sense "whose mouth is knowledge," in accordance with the expression in the third and fourth Mantras "unavins'atimukha" (who has nineteen mouths).

** Whose knowledge are not internal objects, nor internal, nor both successively, prohibits to think Brahma as Taijasa, as Vis'va, and as being in the state between waking and dream.—S'.

†† Prohibitory of profound sleep.—S'.

‡‡ The first denies that Brahma knows at once all objects, the second, that he is without consciousness.—S'.

invisible, imperceptible, unseizable,* incapable of proof, beyond thought, not to be defined, whose only proof is the belief in the soul,† in whom all the spheres‡ have ceased, who is tranquil,§ blissful, and without duality.‖

8. This soul depends upon the word "Om," which depends upon its parts.¶ The conditions (of the soul) are parts (of the "Om"), these parts conditions. (Those parts are) the letters A, U, and M.

9. Vais'vánara, who abides in the waking state, is the letter A, the first part, (either) from pervading** (aptéh), or from its being the first (letter).†† He verily obtains all desires and is the first who thus knows.

10. Taijasa who abides in dream, is the letter U, the second part, from its being more elevated‡‡, or from its being in the midst.§§ He verily elevates the continuance of knowledge, and becomes the like (to friend and foe) and has no descendant ignorant of Brahma who thus knows.

11. Prájna (the perfect wise) who abides in deep sleep, is the letter M, the third part, from its being a measure (mitéh‖‖), or from

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* Beyond the reach of the external organs.—S'.

† Or; who is to be obtained by the belief, that in the three states the same soul exists.—S'.

‡ Denies the absence in Brahma of any of the attributes belonging to the waking state, to dream, and sound sleep.—S'.

§ Free from change.—S'.

‖ Without distinction.—S'.

¶ Parts, (mátra) a mátra is a short vowel or syllabic instant.

** A'pte: for vyápte: pervading; for all the words are pervaded by the letter A as the world by Vais'vánara.—S'.

†† As A is the first of letters, so Vais'vánara the first of creatures.—S'.

‡‡ Ut-karshat, more elevated than the letter A, as Taijasa is more elevated than Vais'vánara.—S'.

§§ Of the letters A and M, as Taijasa is between Vis'va and Vais'vánara.

‖‖ Because Taijasa and Vis'va are measured by the Prájna, by their entering and leaving the state of destruction and birth, as barley is measured by a Prastha (a small kind of measure).—S'.

its being of one and the same nature.* He verily measures this all and becomes of the same nature† who thus knows.

12. (The "Om") which is without part is the fourth (condition of Brahma) which is imperceptible in which all the spheres have ceased, which is blissful (and) without duality. The "Om," thus (meditated upon) is soul alone. He enters with his soul the soul, who thus knows, who thus knows.

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* As at the end of pronouncing "Om" the A and U become one with the M., so Vis'va and Taijasa with the Prájna.—S'.

† With the author of the world.—S'.

ERRATA.

Page,	1	line,	5, 6, 8, 9,	*for*	lotus,	*read*	creeper.
„	5	„	20	„	tamas,	„	tapas.
„	10	„	21	„	my,	„	me.
„	12	„	17	„	Adwaryu,	„	Adhvaryu.
„	15	„	1	„	Do,	„	May he.
„	21	„	1	„	Do,	„	May he.
„	25	„	1	„	Do;	„	May he.
„	26	„	13	„	awaking,	„	waking.
„	27	„	5	„	the liberation,	„	liberation.
„	37	„	15	„	Yaska,	„	Yáska.
„	41	„	36	„	he is concealed in all beings,	„	he is concealed in everyone's soul 1, 15.
„	48	„	35	„	gacchanti,	„	gachchhati.
„	56	„	33	„	Máya,	„	Máyá.
„	57	„	29	„	gacchanti,	„	gachchhati.
„	62	„	13	„	ha,	„	há.
„	67	„	26	„	Brahma,	„	Brahmá.
„	70	„	1	„	Paley,	„	Poley.
„	74	„	20	„	recounting	„	renouncing.
„	82	„	22	„	Tattabodhiní,	„	Tattvabodhiní.
„	84	„	34	„	vati,	„	vatí.
„	94	„	3 and 4	„	in the state of awaking.	„	in the waking state.
„	100	„	1	„	Brahmáṇa,	„	Bráhmaṇa.
„	104	„	36	„	above,	„	alone.
„	110	„	13	„	awaking,	„	the waking state.
„	—	„	26	„	characterised,	„	characterized.
„	117	„	27	„	the one,	„	one.
„	120	„	36	„	5, 3, M, 6; 1 K.,	„	1, 2, 1—7.
„	—	„	37	„	Chands,	„	Chánd.
„	121	„	9 and 10,	„	state of awaking,	„	waking state.
„	128	„	22	„	Birát,	„	Virát.

Page,	129	line,	10	*for*	equalizing,	*read*	equalising.
„	130	„	22	„	Bramanistha,	„	Brahmiṣṭha.
„	131	„	28	„	Susumna,	„	Sushumná.
„	132	„	27	*after*	"equalising power"	*add*	"or."
„	—	„	29	*for*	Susumna,	*read*	Sushumná.
„	133	„	7	„	disc,	„	disk.
„	—	„	26	„	awaking,	„	waking.
„	134	„	36	„	awaking,	„	waking.
„	—	„	37	„	shadcha ashad-cha,	„	sachcha asach-cha.
„	135	„	13	„	after,	„	anus.
„	137	„	12	„	Yajur,	„	Yajus.
„	—	„	32	„	Giri,	„	Giri.
„	138	„	36	„	awaking,	„	waking.
„	140	„	16	„	world's,	„	worlds.
„	162	„	1	„	conquers alone,	„	alone conquers.
„	—	„	9,29,30,32,33,	„	Vais'vánara,	„	Vis'vánara.
„	—	„	20	„	antahkaraṇam,	„	antahkaraṇam.
„	167	„	7	„	Vaisvánara,	„	Vis'vánara.
„	168	„	27	„	characterised,	„	characterized.

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